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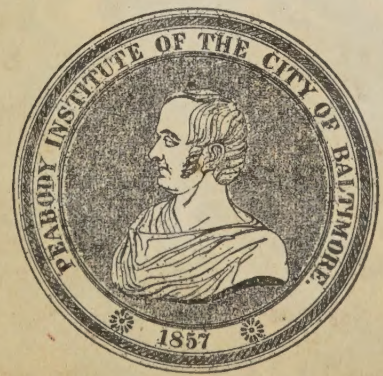


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Sceplis Scientifica.

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Scepsis Scientifica:

O R,

Confest Ignorance, the way to Science;

In an Essay of

The Vanity of DOGMATIZING,

AND

CONFIDENT Opinion.


WITH

A REPLY to the EXCEPTIONS

Of the Learned

THOMAS ALBIUS.

By JOSEPH GLANVILL, M.A.

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TO THE
ROYAL SOCIETY.

Illustrious Gentlemen,

TH E name of your Honorable Society
is so August and Glorious, and this
trifle to which I have prefixt it, of
so mean, and so unsuitable a quality; that

An Adress to the

'tis fit I should give an account of an action so seemingly obnoxious. And I can expect no other from those, that judge by first sights and rash measures, then to be thought fond or insolent; or, as one that hath unmeet thoughts of himself, or YOU. But if a naked profession may have credit in a case wherein no other evidence can be given of an intention; I adventured not on this Address upon the usual Motives of Dedications. It was not upon design to credit these Papers (which yet derive much accidental Honour from the occasion.) Nor to complement a Society so much above Flattery, and the regardless air of common Applauses. I intended not your Illustrious Name the dishonour of being Fence against detraction for a performance, which possibly deserves it. Nor was it to publish how much I honour You; which were to fancy my self considerable. Much less was I so fond, to think I could contribute any thing to

ROYAL SOCIETY.

to a Constellation of Worthies from whom the Learned World expects to be informed. But, considering how much it is the interest of Mankind in order to the advance of Knowledge, to be sensible they have not yet attain'd it; or at least, but in poor and diminutive measures; and regarding Your Society as the strongest Argument to persuade a modest and reserved diffidence in opinions, I took the boldness to borrow that deservedly celebrated name, for an evidence to my Subject; that so what was wanting in my Proof, might be made up in the Example. For If we were yet arriv'd to certain and infallible Accounts in Nature, from whom might we more reasonably expect them then from a Number of Men, whom, their impartial Search, wary Procedure, deep Sagacity, twisted Endeavours, ample Fortunes, and all other advantages, have renderd infinitely more likely to have succeeded in those Enquiries; then the sloath, haste, and

An Adress to the

and babble of talking Disputants; or the greatest industry of single and less qualified Attempters? If therefore those (whom, I am in no danger of being disbelieved by any that understand the world and them, if I call the most learned and ingenious Society in Europe.) if they, I say, confess the narrowness of humane attainments, and dare not confide in the most plausible of their Sentiments; if such great and instructed Spirits think we have not as yet Phænomena enough to make as much as Hypotheseis; much less, to fix certain Laws and prescribe Methods to Nature in her Actings: what insolence is it then in the lesser size of Mortals, who possibly know nothing but what they glean'd from some little Systeme, or the Disputes of Men that love to swagger for Opinions, to boast Infallibility of Knowledge, and swear they see the Sun at Midnight!

ROYAL SOCIETY.

Nor was this the only inducement to the dishonour I have done you in the direction of these worthless Papers; But I must confess I design'd hereby to serve my self in another interest. For having been so hardy as to undertake a charge against the Philosophy of the Schools, and to attempt upon a name which among some is yet very Sacred, I was lyable to have been overborne by a Torrent of Authorities, and to have had the voyce of my single reason against it, drown'd in the noise of Multitudes of Applauders: That I might not therefore be vapour'd down by insignificant Testimonies, or venture bare reasons against what the doating world counts more valuable, I presumed to use the great Name of your Society to annihilate all such arguments. And I cannot think that any, that is but indifferently impudent, will have the confidence to urge, either the greatness of the Authour, or the number of its Admirers in behalf of

(a)

that

An Adress to the

that Philosophy, after the ROYAL SOCIETY is mention'd. For though your Honourable and ingenious Assembly hath not so little to do, as to Dispute with Men that count it a great attainment to be able to talk much, and little to the purpose: And though you have not thought it worth your labour to enter a profess'd dissent against a Philosophy which the greatest part of the Virtuosi, and enquiring spirits of Europe have deserted, as a meer maze of words, and useles contrivance: Yet the credit which the Mathematicks have with you, your experimental way of Enquiry, and Mechanical Attempts for solving the Phænomena; besides that some of you (to whose excellent works the learned world is deeply indebted) publickly own the Cartesian, and Atomical Hypotheseis; These, I say, are arguments of your no great favour to the Aristotelian. For indeed that disputing physiology is of no accommoda-
tion.

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tion to your designs; which are not to teach Men to cant endlessly about Materia, and Forma; to hunt Chimæra's by rules of Art, or to dress up Ignorance in words of bulk and sound, which shall stop the mouth of enquiry, and make learned fools seem Oracles among the populace: But the improving the minds of Men in solid and useful notices of things, helping them to such Theories as may be serviceable to common life, and the searching out the true laws of Matter and Motion, in order to the securing of the Foundations of Religion against all attempts of Mechanical Atheism.

In order to the Furtherance (according to my poor measure) of which great and worthy purposes, these Papers were first intended. For perceiving that several ingenious persons whose assistance might be conducive to the Advance of real and useful Knowledge, lay under the prejudices of Education and Customary Belief; I thought that

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An Adress to the

the enlarging them to a state of more generous Freedom by striking at the root of Pedantry and opinionative Assurance would be no hinderance to the Worlds improvement. For Such it was then that the ensuing Essay was designed; which therefore wears a dress, that possibly is not so suitable to the graver Geniusses, who have outgrown all gayeties of style and youthful relishes; But yet perhaps is not improper for the persons, for whom it was prepared. And there is nothing in words and styles but suitability, that makes them acceptable and effective. If therefore this Discourse, such as it is, may tend to the removal of any accidental disadvantages from capable Ingenuities, and the preparing them for inquiry, I know you have so noble an ardour for the benefit of Mankind, as to pardon a weak and defective performance to a laudable and well-directed intention. And though, if you were acted by the spirit of common
Mortals,

ROYAL SOCIETY.

Mortals, you need not care for the propagation of that gallantry and intellectual grandeur which you are so eminently owners of, since 'tis a greater credit, and possibly pleasure, to be wise when few are so; yet you being no Factors for Glory or Treasure, but disinterested Attempters for the universal good, cannot but favourably regard any thing, that in the least degree may do the considering World a kindness; and to enoble it with the spirit that inspires the ROYAL SOCIETY, were to advantage it in one of the best Capacities in which it is improveable. These Papers then (as I have intimated) having been directed to an End subordinate to this, viz. the disposing the less stupid Minds for that honour and improvement; I thought it very proper to call up their eyes to you, and to fix them on their Example: That so natural Ambition might take part with reason and their interest to encourage imitation. In

An Adress to the

*order to which, I think it needless to endeavour to celebrate you in a profest Encomium; since customary Strains and affected Juvenilities have made it difficult to commend, and speak credibly in Dedications; And your deserts, impossible in this. So that he that undertakes it, must either be wanting to your merits, or speak things that will find but little credit among those that do not know You. Or, possibly such, as will be interpreted only as what of course is said on such occasions, rather because 'tis usual, then because 'tis just. But the splendour of a Society, illustrious both by blood and vertue, excuseth my Pen from a subject, in which it must either appear vain, or be defective. I had much rather take notice therefore, how providentially you are met together in Dayes, wherein people of weak Heads on the one hand, and vile affections on the other, have made an unnatural divorce between
being*

ROYAL SOCIETY.

*being Wise and Good. These conceiving Reason and Philosophy sufficient vouchees of Licentious practices and their secret scorn of Religion; and Those reckoning it a great instance of Piety and devout Zeal, vehemently to declaim against Reason and Philosophy. And what result can be expected from such supposals, That tis a piece of Wit and Gallantry to be an Atheist, and of Atheism to be a Philosopher, but Irreligion on the one side, and Superstition on the other, which will end in open irreclaimeable Atheism on both? Now it seems to me a signality in Providence in erecting your most Honourable Society in such a juncture of dangerous Humours, the very mention of which is evidence, that Atheism is impudent in pretending to Philosophy; And Superstition sottishly ignorant in phancying, that the knowledge of Nature tends to Irreligion. But to leave this latter to it's conceits, and
the*

An Adress to the

the little impertinencies of humour and folly it is fond of: The former is more dangerous, though not more reasonable. For where 'tis once presumed, that the whole Fabrick of Religion is built upon Ignorance of the Nature of things; And the belief of a God, ariseth from unacquaintance with the Laws of Matter and Motion; what can be the issue of such presumptions, but that those that are so perswaded, should desire to be wise in a way that will gratifie their Appetites: And so give up themselves to the swinge of their unbounded propensions? Yea, and those, the impiety of whose lives makes them regret a Deity, and secretly wish there were none, will greedily lissen to a Doctrine that strikes at the existence of a Being, the sense of whom is a restraint and check upon the licence of their Actions. And thus all wickedness and debauches will flow in upon the world like a mighty deluge,

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deluge, and beat down all the Banks of Laws, Vertue, and Sobriety before them.

Now though few have yet arrived to that pitch of Impiety, or rather Folly, openly to own such sentiments; yet, I doubt, this concealment derives rather from the fear of Man, then from the love or fear of any Being above him. And what the confident exploding of all immaterial Substances, the unbounded prerogatives are bestowed upon Matter, and the consequent assertions, signifie, you need not be informed. I could wish there were less reason to suspect them branches of a dangerous Cabbala. For the ingenious World being grown quite weary of Qualities and Formes, and declaring in favour of the Mechanical Hypothesis, (to which a person that is not very fond of Religion is a great pretender) divers of the brisker Geniusses, who desire rather to be accounted Wits, then endeavour to be so, have been willing to accept
(b) Me

An Adress to the

Mechanism upon Hobbian conditions, and many others were in danger of following them into the precipice. So that 'tis not conceivable how a more suitable remedy could have been provided against the deadly influence of that Contagion, then your Honourable Society, by which the meanest intellects may perceive, that Mechanick Philosophy yields no security to irreligion, and that those that would be gentilely learned and ingenious, need not purchase it, at the dear rate of being Atheists. Nor can the proleptical notions of Religion be so well defended by the profest Servants of the Altar, who usually suppose them, and are less furnished with advantages for such speculations; so that their Attempts in this kind will be interpreted by such as are not willing to be convinced, as the products of interest, or ignorance in Mechanicks; which suspicions can never be deriv'd upon a Society of persons of Quality and Honour,

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nour, who are embodied for no other interest but that of the Publique, and whose abilities in this kind are too bright to admit the least shadow of the other Censure. And tis to be hoped, that the eminence of your condition, and the gallantry of your Principles, which are worthy those that own them, will invite Gentlemen to the useful and enobling study of Nature, and make Philosophy fashionable; whereas while that which the World call'd so, consisted of nought but dry Spinosities, lean Notions, and endless Alterations about things of nothing, all unbecoming Men of generous Spirit and Education; of use no where but where folkes are bound to talk by a Law, and profess by few but persons of ordinary condition; while, I say, Philosophy was of such a nature, and cloathed with such circumstances, how could it be otherwise then contemptible in the esteem of the more enfranchised and spright-

An Adress to the

ly tempers? So that your Illustrious Society hath redeemed the credit of Philosophy; and I hope to see it accounted a piece of none of the meanest breeding to be acquainted with the Laws of Nature and the Universe. And doubtless there is nothing wherein men of birth and fortune would better consult their treble interest of PLEASURE, ESTATE, and HONOUR, then by such generous researches. In which (1.) they'l find all the innocent satisfactions which use to follow victory, variety, and surprise, the usual sources of our best tasted pleasures. And perhaps humane nature meets few more sweetly relishing and cleanly joyes, then those, that derive from the happy issues of successful Tryals: Yea, whether they succeed to the answering the particular aim of the Naturalist or not; 'tis however a pleasant spectacle to behold the shifts, windings and unexpected Caprichios of distressed Nature,
when

ROYAL SOCIETY.

when pursued by a close and well managed Experiment. And the delights which result from these nobler entertainments are such, as our cool and reflecting thoughts need not be ashamed of. And which are dogged by no such sad sequels as are the products of those titillations that reach no higher then Phancy and the Senses. And that alone deserves to be call'd so, which is pleasure without guilt or pain. Nor (2.) have the frugaller Sons of fortune any reason to object the Costliness of the delights we speak of, since, in all likelyhood, they frequently pay dearer for less advantageous pleasures. And it may be there are few better ways of adding to what they are affraid to waste, then inquiries into Nature. For by a skilful application of those notices, may be gain'd in such researches, besides the accelerating and bettering of Fruits, emptying Mines, drayning Fens and Marshes, which may hereby be effected,

An Adress to the

at much more easie and less expensive rates, then by the common methods of such performances: I say, besides these, Lands may be advanced to scarce credible degrees of improvement, and innumerable other advantages may be obtain'd by an industry directed by Philosophy and Mechanicks, which can never be expected from drudging Ignorance. But though those inquisitive pursuits of things should make out no pretence to Pleasure or Advantage; yet upon the last Account (3.) of Honour, they are infinitely recommendable to all that have any sense of such an interest. For tis a greater credit, if we judge by equal measures, to understand the Art whereby the Almighty Wisdom governs the Motions of the great Automaton, and to know the wayes of captivating Nature, and making her subserve our purposes and designments; then to have learnt all the intrigues of Policy, and the Cabals of States and King-

ROYAL SOCIETY.

Kingdoms; yea, then to triumph in the head of victorious Troops over conquer'd Empires. *These successes being more glorious which bring benefit to the World; then such ruinous ones as are dyed in humane blood, and cloathed in the livery of Cruelty and Slaughter.*

Nor are these all the advantages upon the Account of which we owe acknowledgments to Providence for your erection; since from your promising and generous endeavours, we may hopefully expect a considerable enlargement of the History of Nature, without which our Hypotheseis are but Dreams and Romances, and our Science meer conjecture and opinion. For while we frame Scheames of things without consulting the Phænomena, we do but build in the Air, and describe an Imaginary World of our own making, that is but little a kin to the real one that God made. And tis possible that all the Hypotheseis

An Adress to the

theseis that yet have been contrived, were built upon too narrow an inspection of things, and the phasies of the Universe. For the advancing day of experimental knowledge discloseth such appearances, as will not lye even, in any model extant. And perhaps the newly discovered Ring about Saturn, to mention no more, will scarce be accounted for by any systeme of things the W^{or}ld hath yet been acquainted with. So that little can be looked for towards the advancement of natural Theory, but from those, that are likely to mend our prospect of events and sensible appearances; the defect of which will suffer us to proceed no further towards Science, then to imperfect guesses, and timerous supposals. And from whom can this great and noble Acquist be expected, if not from a Society of persons that can command both Wit and Fortune to serve them, and professedly ingage both in experimental pursuits of Nature? The
desired

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desired success of which kind of ingagements cannot so reasonably be looked for from any in the known Universe, as from your most Honourable Society, where fondness of preconceived opinions, sordid Interests, or affectation of strange Relations, are not like to render your reports suspect or partial, nor want of Sagacity, Fortune, or Care, defective: some of which possibly have been ingredients in most former experiments. So that the relations of your Tryals may be received as undoubted Records of certain events, and as securely be depended on, as the Propositions of Euclide. Which advantage cannot be hoped from private undertakers, or Societies less qualified and conspicuous than Yours. And how great a benefit such a Natural History as may be confided in, will prove to the whole stock of learned Mankind, those that understand the interest of the inquiring World may conjecture. Doubtless, the success of those your great and Catholick Endeavours will

An Adress to the

promote the Empire of Man over Nature, and bring plentiful accession of Glory to your Nation; making BRITAIN more justly famous then the once celebrated GREECE; and LONDON the wiser ATHENS. For You really are what former Ages could contrive but in with and Romances; and Solomons House in the NEW ATLANTIS, was a Prophetick Schem of the ROYAL SOCIETY. And though such August designs as inspire your enquiries, use to be derided by drolling phantasticks, that have only wit enough to make others and themselves ridiculous: Yet there's no reproach in the scoffs of Ignorance; and those that are wise enough to understand your worth, and the merit of your endeavours, will condemn the silly taunts of fleering Buffoonry; and the jerks of that Wit, that is but a kind of confident, and well-acted folly. And 'tis none of the least considerable expectations that may be reasonably had of
your

ROYAL SOCIETY.

your Society, that it will discredit that toyishness of wanton fancy; and pluck the misapplied name of the WITS, from those conceited Humourists that have assumed it; to bestow it upon the more manly spirit and genius, that plays not tricks with words, nor frolicks with the Caprices of froathy imagination: But imployes a severe reason in enquiries into the momentous concerns of the Universe.

On consideration of all which Accounts, I think it just you should have acknowledgments from all the Sons and Favourers of Wisdom: and I cannot believe it a crime for me to own my part of those obligations (though in a slender offering) for which all the thoughtful and awakened World is your debtour; no more then 'twas a fault to pay the tribute penny to Cæsar, or is a piece of guilt to be dutiful. And though perhaps I have not so well consulted the repute of my intellectuals, in bringing their weaknesses and imperfections into such

An Adress to the

discerning presences ; yet I am well content, if thereby I have given any proof of an honest will, and well-meaning Morals ; And I think, I can without repugnance Sacrifice the former, to an occasion of gaining myself this latter and better Testimony ; of which disposition, I say, I am now giving an instance in presenting so Illustrious an Assembly with a Discourse, that hath nothing to recommend it, but the devotion wherewith tis offer'd them. And really when I compare this little and mean performance, with the vastness of my subject ; I am discourag'd by the disproportion : And me thinks I have brought but a Cockle-shell of water from the Ocean : Whatever I look upon within the amplitude of heaven and earth, is evidence of humane ignorance ; For all things are a great darkness to us, and we are so unto our selves : The plainest things are as obscure, as the most confessedly mysterious ; and the Plants we tread on, are as much above us, as the Stars and Heavens. The things

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things that touch us are as distant from us, as the Pole; and we are as much strangers to our selves, as to the inhabitants of America. On review of which, me thinks I could begin a new to describe the poverty of our intellectual acquisitions, and the vanity of bold opinion; Which the Dogmatists themselves demonstrate in all the controversies they are engaged in; each party being confident that the others confidence is vain; from which a third may more reasonably conclude the same of the confidence of both. And me thinks there should need no more to reduce disputing men to modest acknowledgments, and more becoming temper, then the consideration; That there is not any thing about which the reason of Man is capable of being employed, but hath been the subject of Dispute, and diversity of apprehension. So that, as the excellent Lord Mountaigne hath observed, [Mankind is agreed in nothing; no, not in this, that the heavens are over us;] every man almost

An Adrefs to the

differing from another; *Yea, and every man from himself: And yet every man is assur'd of his own Scheams of conjecture, though he cannot hold this assurance, but by this proud absurdity, That he alone is in the right, and all the rest of the World mistaken.* I say then, there being so much to be produced both from the natural and moral *World* to the shame of boasting Ignorance; the ensuing *Treatise*, which with a timorous and un-assur'd countenance adventures into your presence, can pride it self in no higher title, then that of an *ESSAY*, or imperfect offer at a Subject, to which it could not do right but by discoursing all things. On which consideration, I had once resolv'd to suffer this *Trifle* to pass both out of Print and Memory; But another thought suggesting, that the instances I had given of humane Ignorance were not only clear ones, but such as are not so ordinarily suspected; from which to our shortness in most things else, 'tis an easie

ROYAL SOCIETY.

easy inference, and a potiori, I was persuaded, and somewhat by experience, that it might not be altogether unuseful in the capacities 'twas intended for: And on these Accounts I suffer'd this Publication; to which (without vanity I speak it) I found so faint an inclination, that I could have been well content to suffer it to have slipt into the state of eternal silence and oblivion. For I must confess that way of writing to be less agreeable to my present relish and Genius; which is more gratified with manly sense, flowing in a natural and unaffected Eloquence, then in the musick and curiosity of fine Metaphors and dancing periods. To which measure of my present humour, I had endeavour'd to reduce the style of these Papers; but that I was loth to give my self that trouble in an Affair, to which I was grown too cold to be much concern'd in. And this inactivity of temper perswaded me, I might reasonably expect a pardon from the ingenious, for faults committed

An Adress, &c.

*ted in an immaturity of Age and Judgment
that would excuse them; and perhaps I
may have still need to plead it to atone for the
imperfections of this Adress: By which,
though I have exposed deformities to the
clearest Sunshine, that some others prudence
would have directed into the shades and
more private recesses; Yet I am secure to lose
nothing by the adventure that is comparably
valued by me as is the Honour of declaring
my self,*

Illustrious Gentlemen,

The most humble Admirer

of Your August Society,

Jos. Glanvill.



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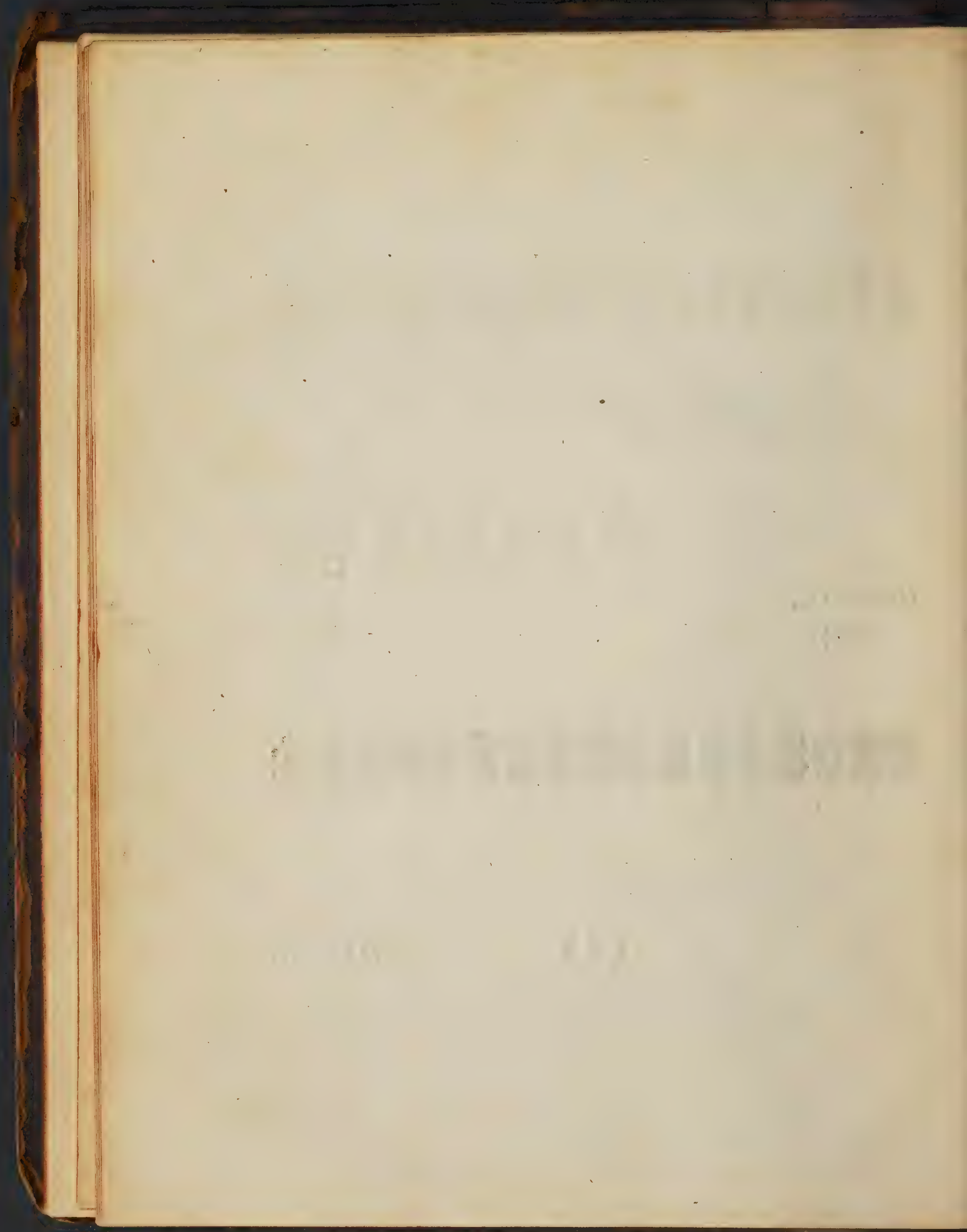
Tho. Grigg. R. P. D. Humfr.
Ep. Lond. à Sac. Dom.

Octob. 18.
1664.



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ADVER



ADVERTISEMENT.

IN the Author's absence, these Mistakes crept into the Press; the Groffer of which are mark't with an Asterisk, that they may not escape the Readers notice.

ERRATA.

In the Discourse.

For	Read	Page	Line.
* Ignorance	Innocence.	1	2
* the in first	first in the	5	13
the	this	16	3
purpose, the motion	purpose, by the motion	26	10
own	one	48	3
and	are	52	6
short	short	82	penul.
tempers, then	tempers, they	147	4
have	hath	155	17
* Refute	refuse	174	25
* And	All	175	1
He	she	176	1
at at	at an	177	14
bren cradled	been cradled.	178	26

In the APPENDIX.

In the Apology.

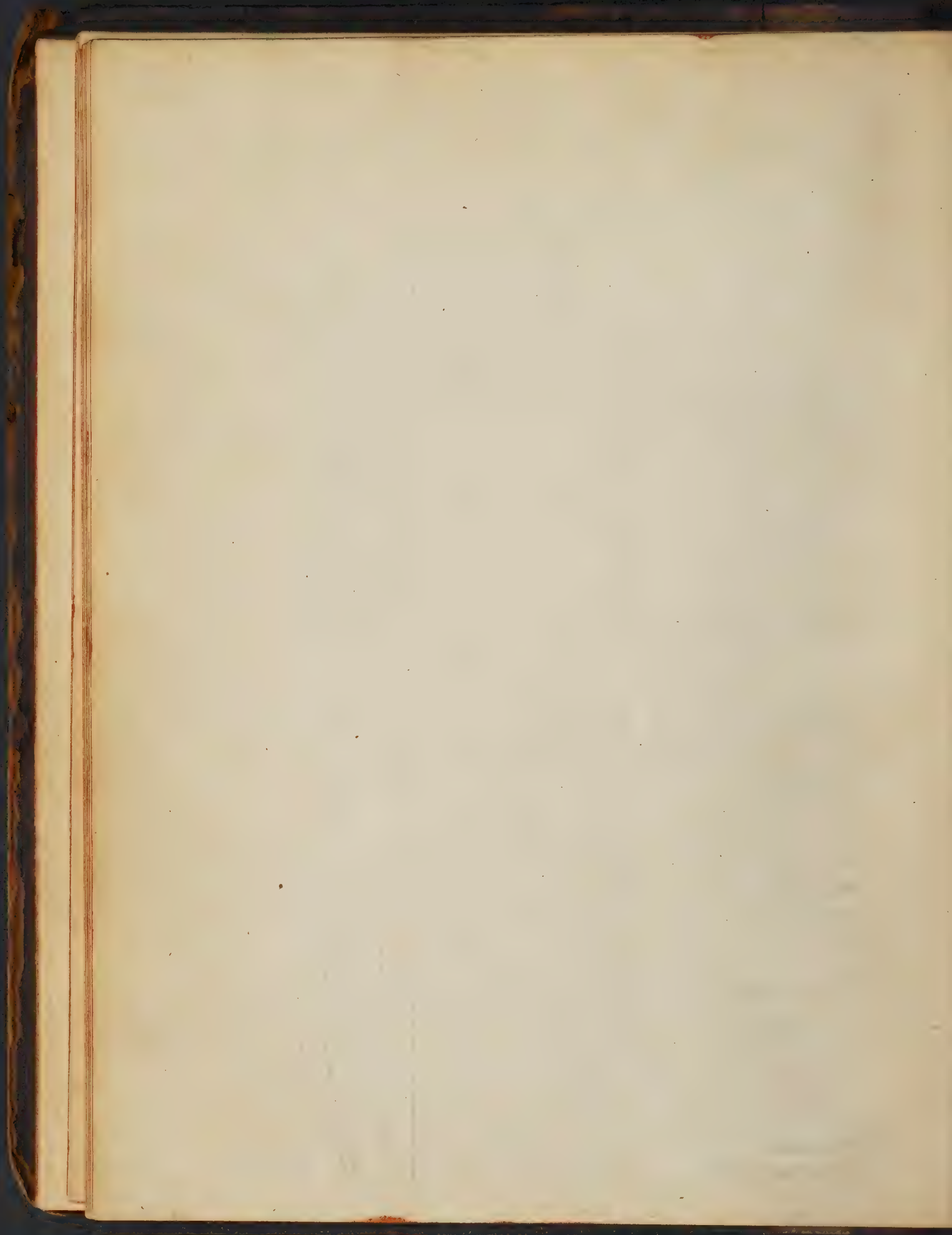
deserved	deserted	2	6
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In the Letter to Albius.

confest	confess	2	15
* causes want	causes of want	4	17

In the Answer.

* Inquiry	Empire	8	13
Yet	Yea	12	13
* Tassus	Fastus	12	30
Ad	And	17	21
To	For	22	29
Mechanicks	Mechanick	26	20
* Manifest	Immanifest	30	17
unapproved	unprov'd	30	19
difficulty	a difficulty	34	11
difficult	as difficult	34	13
Prain	Brain	34	14
* myriate	minute	38	18
Arbitrariness	Arbitrariness.	57	20





Sceptsis Scientifica:

O R,

The Vanity of *DOG MATIZING*.

CHAP. I.

A general Description of the state of Primitive Ignorance; by way of Introduction.



What ever is the *Ignorance* and *Infelicity* of the present *state*, we cannot, without affronting the *Divine Goodness*, deny, but that at first we were made *wise* and *happy*; For nothing of *specific* *imperfection* or deformity could come from the hands that were directed by an *Almighty Wisdome*; so that, whatever disorders have since befallen them, all things were at first disposed by an

B

Omniscient

Omniscient Intellect that cannot contrive *ineptly*; and ourselves exactly formed according to the *Idea's* of that *Mind*, which frames things consonantly to the Rules of their respective Natures. But a particular knowledge of the blest advantages, and happy circumstances of our primitive condition, is lost with *Innocence*; and there are scarce any hints of conjecture from the *present*. However, this perhaps we may safely venture on by way of *general Description*;

That the *Æternal Wisdom* from which we derive our beings, enrich't us with all those enoblements that were suitable to the measures of an unstraightned *Goodness*, and the capacity of such a kind of Creature. And as the *primogenial Light* which at first was diffused over the face of the unfashion'd *Chaos*, was afterwards contracted into the Fountain *Luminaries*; so those scattered perfections which were divided among the several ranks of inferiour Natures, were summ'd up, and constellated in *ours*. Thus the then happy temper of our condition and affairs anticipated the Aspires to be *Like Gods*; and possibly was scarce to be added to as much as in desire. But the unlikeness of It to our now *miserable*, because *Apostate*, State, makes it almost as impossible to be *conceiv'd*, as to be *regained*. 'Twas a condition envied by Creatures that nature had placed a Sphear above us; and such as differ'd not much from *Glory* and blessed *Immortality* but in *perpetuity* and *duration*.

For ſince the moſt deſpicable and diſregarded pieces of decayed nature are ſo curiouſly wrought, and adorned with ſuch eminent ſignatures of Divine Wiſdome as ſpeak It their Authour, and that after a Curſe brought upon a diſorder'd Univerſe: with how rich an Embroidery then think we were the nobler compoſures dignified in the days of ſpotleſs Innocence? And of how ſublime a quality were the *perfections* of the Creature that was to wear the Image of the Prime perfection? Doubtleſs, they were as much above the *Hyperbolies* that Fond Poetry beſtowes upon it's admired objects, as their flatter'd imperfect beauties are really below them. And the moſt refined Glories of *Subceleſtial* excellencies are but more faint reſemblances of *theſe*. For all the powers and faculties of this Copy of the Divinity, this Meddal of God, were as perfect, as *beauty* and *harmony* in *Idea*. The ſoul being not cloy'd by an unactive maſs, as now; nor hindered in it's actings, by the *diſtemperature* of indiſpoſed Organs. *Paſſions* kept their place, and tranſgreſſ not the boundaries of their proper Natures; Nor were the diſorders began which are occaſion'd by the licence of unruly *Appetites*. Now though perhaps ſome will not allow ſuch vaſt advantages to the *terreſtrial Adam*, which they think not conſiſtent with the *Hiſtory*, and circumſtances of his *Deſection*: Yet thoſe that ſuppoſe the *Allegory* and *Præ-exiſtence*, will eaſily admit all this, and more of the *Æthereal* Condition. But I'll not determine any thing in matters of ſo high and difficult a Nature; which ever

is the truth, this general Accompt I have given is not concerned; I asserting only what both will acknowledge, That the first condition of our natures was a state of blessedness and perfection.

CHAP. II.

Our Decay and Ruines by the Fall; particularly those of our Intellectual Powers.

BUt, 'tis a miserable thing to have been happy. And a self contracted wretchedness, is a double one. Had Felicity alwayes been a stranger to our natures, our now misery had been none; And had not our selves been the Authours of our Ruines, less. We might have been made unhappy, but since we are miserable we chose it. He that gave them, might have taken from us our other enjoyments, but nothing could have rob'd us of innocence but our selves. That we are below the Angels of God is no misery, 'tis the lot of our Natures: But that we have made our selves like the beasts that perish, is severely so, because the Fruit of a voluntary defection. While Man was innocent he was likely ignorant of nothing, that imported him to know. But when he had transgressed, the Fault that opened his eyes upon his shame, shut them up from most things else, but his newly purchased misery.

fery. He saw the *Nakedness* of his *soul* with that of his *body*, and the blindness and disarray of his *Faculties*, which his former innocence was a stranger to. And what disclosed this *Poverty* and these *Disorders*, caused them, whether the *understanding* and *affections* were the most criminal Authours of that unhappy defailance, need not be disputed. And how evils should commence in so blessed a Constitution of affairs, and advantageous temper of them both, will perhaps difficultly be determined: Merciful Heaven having made it easier to know the *cure*, then the *rise* of our distempers. This is certain, that our *Masculine powers* are deeply sharers of the consequential mischiefs; and though *Eve* were the ~~the~~ first ^{the} disobedience, yet was *Adam* a joynt partaker of the *Curse*: So that we are not now like the Creatures we were made, but have lost both our Makers *image*, and our own. And possibly the Beasts are not more inferior to us, then we are to our antient selves: A proud affecting to be like *Gods*, having made us unlike *Men*. For (to pass the other instances of our degradation, which indeed were a plentiful Subject, but not so press to my design) our *intellectual* and Highest *Faculties* are deplorable evidence of our Ruins. And upon these I shall fix my Observations.

For whereas our ennobled understandings could once take the wings of the morning, to visit the World above us, and had a glorious display of the highest form of created excellencies, they now lye groveling in this lower

region, muffled up in miſts, and darkneſs: the curſe of the Serpent is fallen upon *degenerated Man*, To go on *his belly and lick the duſt*. And as in the *Carteſian hypotheſis*, the Planets ſometimes loſe their light, by the fixing of the impurer ſcum; ſo our impaired intellectuals, which were once as pure *light and flame* in regard of their vigour and activity, are now darkned by thoſe groſſer *spots*, which diſobedience hath contracted. And our now overſhadow'd ſouls (to whoſe beauties Stars were foils) may be exactly emblem'd, by thoſe *cruſted globes*, whoſe influential emissions are intercepted, by the interpoſal of the benighting element, while the purer eſſence is im- priſon'd by the groſs and impervious Matter. For theſe once glorious lights, which did freely ſhed abroad their harmleſs beams, and wanton'd in a larger circumference, are now pent up in a few *fiſt principles* (the *naked eſſentials* of our *faculties*) within the ſtraight confines of a Priſon. And whereas knowledge dwelt in our undepraved natures, as light in the *Sun*, in as great plenty, as purity; it is now hidden in us like ſparks in a flint, both in ſcarcity and obſcurity.

For, conſidering the *ſhortneſs* of our *intellectual ſight*, the *deceptibility* and impositions of our *ſenſes*; the tumultuary *diſorders* of our *paſſions*, the *prejudices* of our *infant educations*, and infinite ſuch like (of which an after occaſion will befriend us, with a more full and particular recital) I ſay, by reaſon of theſe, we may conclude of the *ſcience* of the moſt of men, truly ſo called, that it may be

be truss'd up in the same room with the *Iliads*, yea it may be all the certainty of those high pretenders to it, the voluminous Schoolmen, and Peripatetical Dictators, (bating what they have of the first Principles and the Word of God) may be circumscrib'd by as small a circle, as the Creed, when *Brachygraphy* had confin'd it within the compass of a penny. And methinks the disputes of those assuming *confidents*, that think so highly of their Attainments, are like the controversie of thole in *Plato's* den, who having never seen but the shadow of an horse trajected against a wall, eagerly contended, whether its *neighing* proceeded from the appearing Mane, or Tail, ruffled with the winds. And the *Dogmatist's* are no less at odds in the darker cells of their *imaginary* Principles, about the *shadows* and *exuvia* of beings; when for the most part they are strangers to the substantial *Realities*. And like children are very buisie about the Babyes of their *Phancies*, while their useless subtilties afford little entertainment to the nobler Faculties.

But many of the most accomplish't wits of all ages, whose modesty would not allow them to boast of more than they were owners of, have resolv'd their knowledge into *Socrates* his summe total, and after all their pains in quest of *Science*, have sat down in a professed *nescience*. It is the shallow unimprov'd intellects that are confident pretenders to certainty; as if contrary to the *Adage*, *Science hat no friend but Ignorance*. And though their general acknowledgments of the weakness of

of humane understanding, and the narrowness of what we know, look like cold and sceptical discouragements; yet the particular expressions of their sentiments and opinions, are as Oracular, as if they were Omniscient. To such, as a curb to confidence, and as an evidence of humane infirmities even in the noblest parts of Man, I shall give the following instances of our intellectual blindness: not that I intend to poze them with those common *Ænigma's* of *Magnetism*, *Fluxes*, *Refluxes*, and the like; these are resolv'd into a *confest* ignorance, and I shall not persue them to their old *Asylum*: and yet it may be there is more knowable in these, then in less acknowledg'd mysteries: But I'll not move beyond our selves, and the most ordinary and trivial *Phænomena* in nature, in which we shall finde enough to shame *Confidence*, and unplume *Dogmatizing*.

CHAP. III.

A general Account of our Ignorance of our own Natures.

TO begin then with the *Theory* of our own *Natures*; we shall find in them too great evidence of intellectual deficiency, and deplorable confessions of humane ignorance. For we came into the world, and we know not how; we live in't in a self-nescience, and go hence again and are as ignorant of our recess. We grow, we live, we move at first in a *Microcosm*, and can give no more *Scientifical* account, of the state of our three quarters confinement, then if we had never been extant in the greater world, but had expir'd in an *abortion*; we are enlarg'd from the prison of the womb, our *sences* are affected, we imagine and remember; and yet know no more of the immediate reasons of these common functions, then those little *Embryo Anchorites*: We breath, we talk, we move, while we are ignorant of the manner of these vital performances. The *Dogmatist* knows not how he itirrs his finger; nor by what art or method he directs his tongue in articulating sounds into voyces. New parts are added to our substance, to supply our continual decayings, and as we dye we are born dayly; nor can we give a certain

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tain account, how the *aliment* is ſo prepared for *nutrition*, or by what *mechanism* it is ſo regularly diſtributed; we are transported by *Paſſions*; and our *mindes* ruffled by the diſorders of the *body*: Nor yet can we tell how theſe ſhould reach our *immaterial ſelves*, or how the *Soul* ſhould be affected by ſuch kind of *agitations*. We lay us down, to *ſleep* away our cares; night ſhuts up the Senſes windows, the mind contracts into the Brains *centre*; We *live* in *death*, and *lye* as in the *grave*. Now we know nothing, nor can our waking thoughts inform us, who is *Morpheus*, and what that leaden *Key* that locks us up within our ſenſeleſs *Cels*: There's a difficulty that pincheth, nor will it eaſily be reſolved. The *Soul* is awake, and ſolicited by external motions, for ſome of them reach the perceptive region in the moſt ſilent reſoſe, and obſcurity of night. What is't then that prevents our *Senſations*; or if we do perceive, how is't that we *know* it not? But we *Dream*, ſee *Viſions*, conſerſe with *Chimera's*; the one half of our lives is a *Romance*, a fiction. We retain a catch of thoſe pretty ſtoſies, and our awakened imagination ſmiles in the recollection. Nor yet can our moſt ſevere inquiries finde what did ſo abuſe us, or ſhew the nature and manner of theſe nocturnal *illuſions*: When we puzzle our ſelves in the diſquiſition, we do but *dream*, and every *Hypotheſis* is a *phancy*. Our moſt induſtrious conceits are but like their object, and as uncertain as thoſe of midnight. Thus when ſome dayes and nights have gone over us, the ſtroak of Fate concludes the number of
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our pulses; we take our leave of the *Sun* and *Moon*, and lay our Heads in *Ashes*. The vital flame goes out, the *Soul* retires into another world, and the *body* to dwell in *darkness*. Nor doth the last Scene yield us any more satisfaction in our *autography*; for we are as ignorant how the *Soul* leaves the light, as how it first came into it; we know as little how the *union* is *dissolved*, that is the chain of the so differing *subsistencies* that compound us, as how it first commenced. This then is the proud creature that so highly pretends to *knowledge*, and that makes such a noise and bustle for *Opinions*. The instruction of *Delphos* may shame such *confidents* into *modesty*; and till we have learn't that honest *advise*, though from *hell*, ΓΝΩΘΙ ΣΕΑΤΤΟΝ, *Confidence* is arrogance, and *Dogmatizing* unreasonable presuming. I doubt not but the opinionative resolver, thinks all these easie *Problems*, and the Theories here accounted *Mysteries*, are to him *Revelations*. But let him suspend that conclusion till he hath weigh'd the considerations hereof, which the process of our Discourse will present him with; and if he can unty those knots, he is able to teach all humanity, and will do well to oblige mankind by his informations.

CHAP. IV.

Some great Instances of our Ignorance discours't of, (1) of things within our selves. The Nature of the Soul and it's Origine, glanc't at and past by: (1) It's union with the body is unconceivable: So (2) is it's moving the body, consider'd either in the way of Sir K. Digby, Des-Cartes, or Dr. H. More, and the Platonists. (3) The manner of direction of the Spirits, as unexplicable.

BUt that I may more closely pursue the design I am engag'd on, I shall discourse some great *Instances* of our Ignorance in a way of more press and strict survey. And those I shall insist on are such as (1) concern the *SOUL*, both in its *common Nature*, and *particular Faculties*. Or (2) such as are drawn from the consideration of our own, other *organical BODIES*, and *MATTER* in the general. And (3) some *trite and common APPEARANCES*. Of which I discourse in order.

If certainty were anywhere to be expected, one would think it should be in the Notices of our Souls, which are indeed our *selves*, and whose *sentiments* we are intimately acquainted with. In things without us, ignorance is no wonder; since we cannot profound into the *hidden things* of Nature, nor see the first springs and wheelles that set the rest a going. We view but small pieces of the *Universal Frame*, and want *Phænomena* to make intire and secure *Hypotheses*. But if *that* whereby we know other things, know not it self; if our Souls are strangers to things within them, which they have far greater advantages of being acquainted with, than matters of external nature; I think then this first instance will be a Fair one, for the extorting a Confession of that *Ignorance* I would have acknowledg'd.

(1) I take notice then that the learned world hath been at an infinite uncertainty about the speculation of the *Souls Nature*. In which every man almost held a distinct opinion. *Plato* call'd it, only in the general, *A self-moving substance*. *Aristotle* an *Entelechie*, or, An Hee knew not what. *Hesiod* and *Anaximander* compounded It of *Earth* and *Water*. *Heraclides* made It *Light*. *Zeno* the *Quintessence* of the four *Elements*. *Xenocrates* and the *Ægyptians* a *Moving Number*. The *Chaldeans* a *Vertue* without *Form*. *Parmenides* composed It of *Earth* and *Fire*. *Empedocles* of *Blood*. *Galen* held It an *hot Complexion*. *Hippocrates* a *Spirit* diffused through the *body*. *Varro* supposed It an heated and dispersed *Aire*. *Thales* a *Nature*

without reſt. And *Crates* and *Decearchus*, *Nothing*. Thus have the greateſt Sages differ'd in the firſt Theory of humane Nature; which yet perhaps is not ſo deſperate an Inquiry, as ſome others that are apprehended leſs difficult. And poſſibly moſt have been deceived in this Speculation, by ſeeking to graſp the Soul in their Imaginations; to which groſs faculty, that purer eſſence is unpalpable: and we might as well expect to taſte the Sunbeams. Such therefore are to be minded, that the Soul is ſeen, like other things, in the mirrour of it's effects and attributes: But if like Children, they'l run behind the glaſs to catch it, their expectations will meet with nothing but vacuity and emptineſs. And though a pure intellectual eye may have a ſight of it in reflex discoveries; yet if we affect a groſſer touch, like *Ixion* we ſhall embrace a Cloud.

(2) It hath been no leſs a trouble to determine the Soul's Original, than Nature. Some thought It was from the beginning of the World, and one of the firſt things created. Others, that 'tis an extract from the univerſal ſoul of all things. Some believe It came from the Moon, others from the Stars, or vaſt ſpaces of the *Æther* above the Planets; ſome that 'tis made by God, ſome by Angels, and ſome by the Generant. Whether it be immediately created, or traduced, hath been the great ball of contention to the Later Ages. And yet, after all the bandying attempts of reſolution; 'Tis as much a Queſtion as ever; and it may be will be ſo till it be concluded by Immortality.

*tal*ity. The Patrons of Traduction accuſe their Adverſaries of affronting the *Attributes* of God; and the Aſſertours of *Creation* impeach *Them* of violence to the *Nature* of *Things*. Either of the opinions ſtrongly oppoſeth the other; but very feebly defends *it ſelf*. Which occaſions ſome to think, that both are *right*, and both *miſtaken*: *Right* in what they ſay againſt each other; but *Miſtaken* in what they plead for their reſpective ſelves. But I ſhall not ſtir in the waters which have been already mudded by ſo many contentious Inquiries. The great St. *Auſtin*, and others of the grey heads of Reverend Antiquity, have been content to ſit down here in a profeſt Neutrality: And I'll not induſtriouſly endeavour to urge men to a confeſſion of what they freely acknowledge; but ſhall note difficulties which are not ſo uſually obſerv'd, though as unaccountable as *theſe*.

§. I. **I**T is the ſaying of divine *Plato*, that Man is natures *Horizon*; dividing betwixt the upper *Hemisphere* of *immaterial intellects*, and this lower of *Corporeity*: And that we are a Compound of beings diſtant in extreams, is as clear as Noon. But how the purer Spirit is united to this *clod*, is a knot too hard for our degraded intellects to untie. What *cement* ſhould unite *heaven* and *earth*, light and darkneſs, natures of ſo divers a make, of ſuch diſagreeing attributes, which have almoſt nothing, but *Being*, in common: This is a riddle, which muſt be left to the coming of *Elias*. How ſhould

a thought be united to a marble-statue, or a sun-beam to a lump of clay? The freezing of the words in the air in the Northern climes, is as conceivable, as the strange union. That this *active spark*, this *σύνφωτον πνεῦμα* (as the Stoicks call it) should be confined to a Prison it can so easily pervade, is of less facil apprehension, then that the light should be pent up in a box of Crystal, and kept from accompanying its source to the lower world: And to hang weights on the wings of the winde seems far more intelligible.

In the *unions*, which we understand, the extreame are reconciled by interceding participations of natures, which have somewhat of either. But *Body* and *Spirit* stand at such a distance in their essential compositions, that to suppose an uniter of a middle constitution, that should partake of some of the qualities of both, is unwarranted by any of our faculties, yea most absonous to our reasons; since there is not any the least affinity betwixt *length*, *breadth* and *thickness*; and *apprehension*, *judgement* and *discourse*: The former of which are the most immediate results (if not essentials) of *Matter*, the latter of *Spirit*.

§. 2. Secondly, We can as little give an account, how the *Soul* moves the *Body*. That, that should give motion to an unwieldy *bulk*, which it self hath neither *bulk* nor *motion*; is of as difficil an apprehension, as any mystery in nature. For though conceiving it under
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some phancied appearance, and pinning on it material affections, the doubt doth not so sensibly touch us ; since under such conceptions we have the advantage of our senses to befriend us with parallels ; and gross apprehenders may not think it any more strange, then that a Bullet should be moved by the rarified fire, or the clouds carryed before the invisible winds : yet if we defæcate the notion from *materiality*, and abstract *quantity*, *place*, and all kind of *corporeity* from it, and represent it to our thoughts either under the notion of the ingenious Sir K. Digby ; as, A pure *Mind* and *Knowledge* ; or, as the admir'd *Des-Cartes* expresses it, *Une chose qui pense*, as, *A thinking substance* ; it will be as hard to apprehend, as that an empty wish should remove Mountains : a supposition which if realized, would relieve *Sisyphus*. Nor yet doth the ingenious hypothesis of the most excellent *antabrigian* Philosopher, of the *Soul's* being an *extended penetrable* substance, relieve us ; since, how that which penetrates all bodies without the least jog or obstruction, should impress a motion on any, is by his own confession alike inconceivable. Neither will its moving the Body by a *vehicle* of Spirits, avail us ; since they are Bodies too, though of a purer mould.

And to credit the unintelligibility both of this *union* and *motion*, we need no more then to consider that when we would conceive any thing which is not obvious to our senses, we have recourse to our memories the store-house of past observations : and turning over the treasure

that is there, seek for something of like kind, which hath formerly come within the notice of our outward or inward senses. So that we cannot conceive any thing, that comes not within the verge of some of these; but either by like *experiments* which we have made, or at least by some remoter hints which we receive from them. And where such are wanting, I cannot apprehend how the thing can be conceived. If any think otherwise, let them carefully peruse their perceptions: and, if they finde a determinate intellèction of the Modes of Being, which were never in the least hinted to them by their *external* or *internal* senses; I'll believe that such can realize *Chimera's*. But now in the cases before us there are not the least footsteps, either of such an *Union*, or *Motion*, in the whole circumference of sensible nature: And we cannot apprehend any thing beyond the evidence of our faculties.

§. 3. **T**Hirdly, How the *Soul directs* the *Spirits* for the motion of the Body according to the several animal exigents; is as perplex in the Theory, as either of the former. For the *meatus*, or passages, through which those subtile emissaries are conveyed to the respective members, being so almost infinite, and each of them drawn through so many Meanders, cross turnings, and divers roads, wherein other spirits are continually a journeying; it is wonderful, that they should exactly perform their regular destinations without losing their way

way in ſuch a wilderneſs : neither can the wit of man tell how they are directed. For that they are carried by the manuduction of a Rule, is evident from the conſtant ſteadyness and regularity of their motion into the parts, where their ſupplies are expected : But, what that regulating efficiency ſhould be, and how managed ; is not eaſily determin'd. That it is performed by meer *Mechaniſme*, conſtant experience confutes ; which aſſureth us, that our *ſpontaneous* motions are under the *Imperium* of our *will*. At leaſt the firſt determination of the Spirits into ſuch or ſuch paſſages, is from the *Soul*, what ever we hold of the after conveyances ; of which likewise I think, that all the Philoſophy in the world cannot make it out to be purely *Mechanical*. But yet though we gain this, that the Soul is the principle of direction, the difficulty is as formidable as ever. For unleſs we allow it a kinde of inward ſight of the *Anatomical* frame of its own body of every *vein, muscle, and artery* ; of the exact ſite, and poſition of them, with their ſeveral windings, and ſecret chanelſ : it is as unconceivable how it ſhould be the *Directrix* of ſuch intricate motions, as that a blind man ſhould manage a game at Cheſs, or Marſhal an Army. But this is a kinde of *knowledge*, that we are not in the leaſt aware of : yea many times we are ſo far from an attention to the inward *direction* of the *Spirits*, that our employ'd mindes obſerve not any method in the outward performance ; even when 'tis manag'd by variety of interchangeable motions , in which a ſteady

direction is difficult, and a miscarriage easie. Thus an Artist will play a Lesson on an Instrument without minding a stroke; and our tongues will run divisions in a tune not missing a note, even when our thoughts are totally engaged elsewhere: which effects are to be attributed to some secret *Art* of the Soul, which to us is utterly occult, and without the ken of our Intellects.

CHAP. V.

(4) *We can give no account of the manner of Sensation.*

§. 4. **B**Ut besides the *difficulties* that lye more deep, and are of a more mysterious alloy; we are at a loss for a *scientific* account even of our *Senses*, the most knowable of our faculties. Our eyes, that see other things, see not themselves: And the foundations of knowledge are themselves unknown. That the Soul is the sole Percipient, which alone hath *animadversion* and *sense* properly so called, and that the Body is only the receiver and conveyer of corporeal impressions, is as certain, as Philosophy can make it. Aristotle himself teacheth so much in that Maxime of his *Νοῦς ὁρᾷ, καὶ τοῦτο ἀκίνητος*. And Plato credits this position with his suffrage; affirming, that 'tis the Soul that hath life and sense, but the
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body neither. But this is so largely prosecuted by the the Great *Des-Cartes*, and is a Truth that shines so clear in the Eyes of all considering men; that to go about industriously to prove it, were to light a candle to seek the the Sun: we'll therefore suppose it, as that which needs not arrest our motion; but yet, what are the instruments of sensible perceptions and particular conveyers of outward motions to the *seat of sense*, is difficult: and how the pure mind can receive information from that, which is not in the least like it self, and but little resembling what it represents; I think inexplicable Whether *Sensation* be made by *corporal emissions* and *material* ΕΙΔΩΛΑ, or by notions impress'd on the *Æthereal* matter, and carried by the continuity thereof to the Common sense; I'll not revive into a Dispute: The ingenuity of the latter hath already given it almost an absolute victory over its Rival. But suppose which we will, there are doubts not to be solv'd by either. For how the soul by mutation made in *matter* a substance of another kind, should be excited to action; and how bodily alterations and motions should concern *that* which is subject to neither; is a difficulty, which confidence may sooner triumph on, then conquer. For *body* cannot act on any thing but by *motion*; motion cannot be received but by *quantity* and *matter*; the *Soul* is a stranger to such gross *substantiality*, and owns nothing of these, but that it is cloathed with by our deceived phancies; and therefore how can we conceive it subject to *material impressions*? and yet the

importunity of pain, and unavoydableness of *sensations* strongly perswade, that we are *so*.

Besides, how is it, and by what *Art* doth it read that such an *image* or stroke in *matter* (whether that of her vehicle, or of the Brain, the case is the same) signifies such an *object*? Did we learn an Alphabet in our *Embryo*-state? And how comes it to pass, that we are not aware of any such congenite apprehensions? *We know what we know*; but do we *know* any more? That by diversity of *motions* we should spell out *figures*, *distances*, *magnitudes*, *colours*, things not resembled by them; we must attribute to some *secret deduction*. But what this *deduction* should be, or by what *mediums* this Knowledge is advanc'd; is as dark, as Ignorance. One, that hath not the knowledge of Letters, may see the *Figures*; but comprehends not the meaning included in them: An infant may hear the sounds, and see the motion of the lips; but hath no conception conveyed by them, no knowing what they are intended to signify. So our *Souls*, though they might have perceived the *motions* and *images* themselves by *simple sense*; yet without some *implicit inference* it seems inconceivable, how by that means they should apprehend their *Archetypes*.

Moreover, *Images* and *Motions* are in the Brain in a very inconsiderable latitude of space; and yet they represent the greatest *magnitudes*. The image of an
Hemisphere

Hemisphere of the upper Globe cannot be of a wider circumference, then a Wall-nut: And how can ſuch petty impreſſions notify ſuch vaſtly expanded objects, but through ſome kind of *Scientific* method, and *Geometry* in the Principle? without this it is not conceivable how *diſtances* ſhould be perceiv'd, but all objects would appear in a cluster, and lye in as narrow a room as their images take up in our ſcatter *Craniums*. Nor will the *Philosophy* of the moſt ingenious *Des. Cartes* help us out: For, *The ſtriking of divers filaments of the brain*, cannot well be ſuppoſed to repreſent *Diſtances*, except ſome ſuch kind of *Inference* be allotted us in our faculties: the confeſſion of which will only ſteed us as a Refuge for *Ignorance*; where we ſhall meet, what we would ſeem to ſhun.

CHAP. VI.

*The nature of the Memory unaccountable.
'Tis consider'd particularly according to
the Aristotelian, Cartesian, Digbæan and
Hobbian Hypothesis.*

§. 5. **T**He Memory also is a faculty whose nature is as obscure, and hath as much of Riddle in it as any of the former: It seems to be an *Organical Power*, because bodily distempers often marr its *Idea's*, and cause a total oblivion: But what instruments the Soul useth in her review of past impressions, is a question which may drive Enquiry to despair. There are four principal *Hypotheses* by which a Resolution hath been attempted.

The *Peripatetick*, the *Cartesian*, the *Digbæan*, and the *Hobbian*. We'l examine these Accounts of the *Magnale*. And I begin with that which will needs have it self believ'd the most venerable for *Antiquity* and *Worth*.

(1) Then according to *Aristotle* and his *Peripatum*, Objects are conserved in the *Memory* by certain *intentional Species*, Beings, which have nothing of Matter in their

their Eſſential Conſtitution, but yet have a neceſſary ſubjective dependence on it, whence they are called *Material*. To this briefly.

Befides that theſe Species are made a *Medium* between *Body* and *Spirit*, and therefore partake of no more of Being, then what the charity of our Imaginations affords them; and that the ſuppoſition infers a creative *energie* in the object their producent, which Philoſophy allows not to Creature-Efficients: I ſay, beſide theſe, it is quite againſt their nature to ſubſiſt, but in the preſence and under the actual influence of their cauſe; as being produc'd by an *Emanative Cauſality*, the Effects whereof dye in the removal of their Origine. But this ſuperannuated conceit deſerves no more of our remembrance, then it contributes to the apprehenſion of it. And therefore I paſs on to the *Carteſian* which ſpeaks thus:

The *Glandula Pinealis*, in this Philoſophy made the ſeat of Common Senſe, doth by its motion impel the Spirits into divers parts of the Brain; till it find thoſe wherein are ſome tracks of the object we would remember; which conſiſts in this, *viz.* That the Pores of the Brain, through the which the Spirits before took their courſe, are more eaſily opened to the Spirits which demand re-entrance; ſo that finding thoſe pores, they make their way through them ſooner then through others: whence there ariſeth a ſpecial motion in the *Glandula*, which ſignifies this to be the object we would remember.

But I fear there is no security neither in this *Hypothesis*; For if *Memory* be made by the *easie motion* of the *Spirits* through the opened *passages*, according to what hath been noted from *Des-Chartes*; whence have we a distinct Remembrance of such diversity of Objects, whose Images without doubt pass through the same *apertures*? And how should we recal the distances of Bodies which lye in a line? Or, is it not likely, that the impell'd *Spirits* might light upon other Pores accommodated to their purpose, the *Motion* of other Bodies through them? Yea, in such a *pervious* substance as the *Brain*, they might finde an easie either entrance, or *exit*, almost everywhere; and therefore to shake every grain of corn through the same holes of a Sieve in repeated winnowings, is as easie to be performed, as this to be perceived. Besides, it's difficult to apprehend, but that these *avenuues* should in a short time be stopped up by the pressure of other parts of the matter, through its natural *gravity*, or other alterations made in the *Brain*: And the opening of other *vicine passages* might quickly obliterate any tracks of these; as the making of one hole in the yielding *mud*, defaces the print of another near it; at least the accession of enlargement, which was derived from such transitions, would be as soon lost, as made.

We are still to seek then for an *Oedipus* for the Riddle; wherefore we turn our eyes to the *Digbean* Account, of which this is the summe; That things are reserved in the *Memory* by some corporeal *exuvia* and material Images; which

which having impinged on the Common sense, rebound thence into some vacant cells of the Brain, where they keep their ranks and postures in the same order that they entred, till they are again stirr'd up; and then they slide through the *Fancy*, as when they were first presented.

But, how is it imaginable, that those active *particles*, which have no *cement* to unite them, nothing to keep them in the order they were set, yea, which are ever and anon jostled by the occurſion of other bodies, whereof there is an infinite ſtore in this Repository, ſhould ſo orderly keep their *Cells* without any alteration of their ſite or poſture, which at firſt was allotted them? And how is it conceivable, but that careleſſy turning over the *Idea's* of our mind to recover ſomething we would remember, we ſhould put all the other Images into a diſorderly floating, and ſo raiſe a little *Chaos* of confuſion, where Nature requires the exacteſt order. According to this account, I cannot ſee, but that our *Memories* would be more confuſed then our Mid-night compositions: For is it likely, that the divided *Atomes* which preſented themſelves together, ſhould keep the ſame ranks in ſuch a variety of tumultuary agitations, as happen in that liquid *Medium*? An heap of Ants on an Hillock will more eaſily be kept to an uniformity in motion; and the little bodies which are inceſſantly playing up and down the Air in their careleſs poſtures, are as capable of Regularity as theſe.

The laſt Account of the *Faculty* we are inquiring of is the *Hobbian*, according to which *Hypotheſis*; Memory is nothing elſe but the knowledge of *decaying Senſe*, made by the *reaction* of one *body* againſt another; or, as the Author expreſſes it in his *Humane Nature*, *A miſſing of Parts in an Object*. The foundation of which Principle (as of many of its fellows) is totally evers't by the moſt ingenious Commentator upon *Immaterial Beings*, Dr. H. More in his book *Of Immortality*. I ſhall therefore leave that cauſe in the hands of that moſt learned undertaker, and only obſerve two things to my preſent purpoſe.

(1) Neither the *Brain*, nor *Spirits*, nor any other material ſubſtance within the *Head* can for any conſiderable ſpace of time conſerve *motion*. The former is of ſuch a clammy conſiſtence, that it can no more retain it then a *Quagmire*: And the *ſpirits* for their liquidity are more uncapable then the fluid *Medium*, which is the conveyer of *Sounds*, to perſevere in the continued repetition of *vocal Ayres*. And if there were any other ſubſtance within us, as fitly temper'd to preſerve *motion*, as the Author of the opinion could deſire: Yet (2) which will equally preſs againſt either of the former, this *motion* would be quickly deadned by *counter-motions*; and we ſhould not remember any thing, but till the next impreſſion. Much leſs can this Principle give an account, how ſuch an abundance of *motions* ſhould orderly ſucceed one another, as things

things do in our *memories*: And to remember a *song* or *tune*, it will be required, that our Souls be an *Harmony* more then in a *Metaphor*, continually running over in a silent whisper those *Musical accents* which our retentive faculty is preserver of. Which could we suppose in a single Instance; yet a multitude of *Musical Consonancies* would be as impossible, as to play a thousand tunes on a *Lute* at once. One motion would cross and destroy another; all would be clashing and discord: And the *Musicians Soul* would be the most *disharmonious*: For, according to the tenour of this opinion, our *memories* will be stored with infinite variety of divers, yea contrary motions, which must needs interfere, thwart, and obstruct one another: and there would be nothing within us, but *Ataxy* and disorder.

§. 6. **M**uch more might be added of the difficulties, which occur concerning the *Understanding*, *Phancy*, *Will*, and *Affections*. But the Controversies hereabout, are so hotly manag'd by the divided *Schools*, and so voluminously everywhere handled; that it will be thought better to say nothing of them, then a little. The sole difficulties about the *Will*, its nature, and *sequency* to the *Understanding*, &c have almost quite baffled inquiry, and shewn us little else, but that our *Understandings* are as *blind* as it is. And

the grand question depending hereon, ^{Πότεν τὸ καλόν;} I think will not be ended, but by the final abolition of its object. They, that would lose their *Knowledge* here, let them diligently inquire after it. Search will discover that *Ignorance*, which is as invincible, as its Cause. These *Controversies*, like some *Rivers*, the further they run, the more they are hid. And it may be a poorer account is given to them now, than some *Centuries* past, when they were a subject of debate to the pious *Fathers*.

CHAP. VII.

How our Bodies are form'd unexplicable. The Plastick signifies nothing; the Formation of Plants, and Animals unknown, in their Principle. Mechanisme solves it not. A new way propounded, which also fails of satisfaction. (2.) No account is yet given how the parts of Matter are united. Some Consideration on Des-Cartes his Hypothesis, it fails of Solution. (3.) The Question is unanswerable, whether Matter be compounded of Divisibles, or Indivisibles.

BUt from these I pass to the Second General, the consideration of Bodies, our own and others. For our own, though we see, and feel, and continually converse with them; yet their constitution, and inward frame is an *America*, a yet undiscovered Region. And the saying of the Kingly Prophet, *I am wonderfully made*, may well be understood of that admiration, which is the Daughter of Ignorance. Three things
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I'll ſubjoyn concerning this *Senſible matter*, the other part of our compoſition.

§. 1. **T**Hat our *Bodie's* are made according to the moſt curious *Artifice*, and orderly contrivance, cannot be denyed even by them, who are leaſt beholden to *Nature*. The elegance of this compoſure, ſav'd *Galen* from *Atheiſm*. And I cannot think that the branded *Epicurus*, *Lucretius*, and their fellows were in earneſt, when they reſolv'd this compoſition into a *fortuitous range* of *Atoms*. To ſuppoſe a *Watch*, or any other the moſt curious *Automaton* by the blind hits of *Chance*, to perform diversity of orderly *motions*, to ſhew the *hour*, *day* of the *Month*, *Tides*, *age* of the *Moon*, and the like, with an unparallel'd exactneſs, and all without the regulation of *Art*; this were the more pardonable abſurdity. And that this admirable *Engine* of our *Bodies*, whoſe functions are carryed on by ſuch a multitude of *parts*, and *motions*, which neither interfere, nor impede one another in their operations; but by an *harmonious Sympathy* promote the perfection and good of the whole: That this ſhould be an undeſign'd effect, is an aſſertion, that is more then *Melancholies Hyperbole*. I ſay therefore, that if we do but conſider this *Fabrick* with free and unpoſſeſt mindes; we ſhall eaſily grant, that it was ſome ſkilful *Archeus* who delineated thoſe comely *proportions*, and hath expreſt ſuch exactly *Geometrical elegancies* in its compoſitions. But what
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this hidden *Architect* should be, and by what *instruments* and art this frame is erected; is as *unknown* to us, as the thoughts of our cradles. The *Plastick* faculty is a fine word, and will do well in the mouth of a puzzled *Emperick*: But what it is, how it works, and whole it is, we cannot learn; no, not by a return into the *Womb*; neither will the *Platonick* Principles unriddle the doubt: For though the Soul be supposed to be the Bodies *Maker*, and the builder of its own house; yet by what kind of *Knowledge, Method, or Means*, is as unknown: and that we should have a *knowledge* which we know not of, is an assertion which hath no commission from our Faculties. The Great *Des-Cartes* will allow it to be no better, then a downright absurdity. But yet should we suppose it, it would be evidence enough of what we aim at.

§. 2. **N**Or is the composition of our own Bodies the only wonder: we are as much nonplust by the most contemptible *Worm*, and *Plant*, we tread on. How is a drop of Dew organiz'd into an Insect? or, a lump of Clay into a more perfect *Animal*? How are the Glories of the Field spun, and by what Pencil are they limn'd in their unaffected bravery? By whose direction is the nutriment so regularly distributed unto the respective parts, and how are they kept to their specifick uniformities? If we attempt *Mechanical* solutions, we shall never give an account, why the *Wood-cock* doth not sometimes borrow colours of the *Mag-pye*; why the *Lilly*

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doth

doth not exchange with the *Dayſie*; or why it is not ſometime painted with a bluſh of the *Roſe*? Can *un-guided matter* keep it ſelf to ſuch exact conformities, as not in the leaſt ſpot to vary from the *ſpecies*? That divers Limners at a diſtance without either copy, or deſigne, ſhould draw the ſame *Piſture* to an undiſtinguiſhable exactneſs, both in *form*, *colour*, and *features*; is more conceivable, then that *matter*, which is ſo diverſified both in *quantity*, *quality*, *motion*, *ſite*, and infinite other circumſtances, ſhould frame it ſelf ſo unerringly according to the *Idea* of its kind. And though the fury of that *Apelles*, who threw his Pencil in rage upon the *Piſture* he had eſſayed to draw, once caſually effected thoſe lively representations, which his Art could not deſcribe; yet 'tis not likely, that one of a thouſand ſuch *præcipitancies* ſhould be crowned with ſo an unexpected an iſſue. For though *blind matter* might reach ſome *elegancies* in individual effects; yet *ſpecifick conformities* can be no *unadviſed* productions, but in greateſt likelyhood, are regulated by the immediate efficiency of ſome *knowing agent*: which whether it be *ſeminal Formes*, according to the *Platonical Principles*, or whatever elſe we pleaſe to ſuppoſe; the manner of its working is to us *unknown*: or if theſe effects are meerly *Mechanical*; yet to learn the method of ſuch operations may, and hath indeed been, ingeniouſly attempted; but I think cannot be performed to the ſatisfaction of ſeverer examination.

That all bodies both *Animal*, *Vegetable*, and *Inanimate*,
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are form'd out of ſuch particles of matter, which by reaſon of their figures, will not cohære or lye together, but in ſuch an order as is neceſſary to ſuch a ſpecificall formation, and that therein they naturally of themſelves con-
curre, and reſide, is a pretty conceit, and there are *experiments* that credit it. If after a decoction of *herbs* in a Winter-night, we expoſe the liquor to the frigid air; we may obſerve in the morning under a cruſt of Ice, the perfect appearance both in *figure*, and *colour*, of the *Plants* that were taken from it. But if we break the *aqueous Crystal*, thoſe pretty *images* diſ-appear and are preſently diſſolved.

Now theſe *airy Vegetables* are preſumed to have been made, by the reliques of theſe *plantal emissions* whoſe avolation was prevented by the *condensed incloſure*. And therefore playing up and down for a while within their liquid priſon, they at laſt ſettle together in their natural order, and the *Atomes* of each part finding out their proper place, at length reſt in their methodical Situation; till by breaking the *Ice* they are diſturbed, and thoſe counterfeit *compoſitions* are ſcatter'd into their firſt *Indi-
viſibles*. This *Hypotheſis* may yet ſeem to receive further confirmation, from the artificial *reſurrection* of *Plants* from their *aſhes*, which *Chymiſts* are ſo well acquainted with: And beſides, that *Salt* diſſolved upon fixation, re-
turns to its affected *cubes*, the regular figures of *Minerals*, as the *Hexagonal* of *Crystal*, the *Hemi-ſpherical* of the *Fairy-ſtone*, the *ſtellar figure* of the ſtone *Aſteria*,
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and such like, seem to look with probability upon this way of formation. And I must needs say 'tis handsomly conjectur'd. But yet what those figures are, that should be thus mechanically adapted, to fall so unerringly into regular compositions, is beyond our faculties to conceive or determine. And now those *heterogenous atomes* (for such their figures are supposed) should by themselves hit so exactly into their proper residence in the midst of such tumultuary motions, cross thwartings, and *arietations* of other particles, especially when for one way of hitting right, there are thousands of missing; there's no *Hypothesis* yet extant can resolve us. And yet had heaven afforded that miracle of men, the Illustrious *Des-Cartes* a longer day on earth, we might have expected the utmost of what ingenuity could perform herein: but his immature Fate hath unhappily disappointed us; and prevented the most desirable Complement of his not to be equall'd *Philosophy*.

§. 3.(2) **I**T's no less difficult to give an account, how the *Parts of Matter and Bodies* are united: For though superficial Enquirers may easily satisfy themselves by answering, that it is done by *muscles*, *nerves*, and other like *strings*, and *ligaments*, which Nature hath destin'd to that office; yet, if we seek for an account how the parts of these do cohere, we shall find our selves lost in the enquiry. Nothing with any shew of success hath yet appeared on the *Philosophick Stage*, but the

the opinion of *Des-Cartes*; that the Parts of *Matter* are united by *Reſt*. Neither can I conceive, how any thing can be ſubſtituted in its room, more congruous to reaſon; ſince *Reſt* is moſt oppoſite to *Motion*, the immediate cauſe of *diſunion*. But yet I cannot ſee, how this can account for the almoſt *indiffoluble coherence* of ſome bodies, and the *fragility* and *ſolubility* of others: For if the *Union* of the *Parts* conſiſt only in *Reſt*; it would ſeem, that a bagg of *dutt* would be of as firm a conſiſtence as that of *Marble* or *Adamant*: a Bar of *Iron* will be as eaſily broken as a *Tobacco-pipe*; and *Bajazets* Cage had been but a ſorry *Prifon*. The *Ægyptian Pyramids* would have been ſooner loſt, then the Names of them that built them; and as eaſily blown away, as thoſe *inverſt ones* of *ſmoke*. Nor can it be pretended for a difference, that the parts of ſolid bodies are held together by *hooks*, and *angulous involutions*; ſince the *coherence* of the parts of theſe will be of as difficult a conception, as the former: And we muſt either ſuppoſe an infinite of them holding together on one another; or at laſt come to *parts*, that are united by a meer *juxta-poſition*: Yea, could we ſuppoſe the former, yet the coherence of theſe, would be like the hanging together of an infinite ſuch of *Dutt*: which *Hypotheſis* would ſpoil the *Proverb*, and a *rope of ſand*, ſhould be no more a phraſe for *Labour in vain*: For unleſs there be ſomething, upon which all the reſt may depend for their *coheſion*; the hanging of one by another, will ſignifie no more then the mutual dependence of *cauſes* and

effects in an infinite Series, without a First: the admission of which, Atheism would applaud. But yet to do the Master of Mechanicks right; somewhat of more validity in the behalf of this Hypothesis may be assign'd: Which is, that the closeness and compactness of the Parts resting together, doth much confer to the strength of the union: For every thing continues in the condition, wherein it is, except something more powerful alter it: And therefore the parts, that rest close together, must continue in the same relation to each other, till some other body by motion disjoyn them. Now then, the more parts there are pent together, the more able they will be for resistance; and what hath less compactness, and by consequence fewer parts; according to the laws of motion will not be able to effect any alteration in it. According to what is here presented, what is most dense, and least porous, will be most coherent, and least discernible. And if this help not, I cannot apprehend what can give an account of the former instances. And yet even this is confuted by experience; since the most porous spongie bodies are oft-times the most tough in consistence. 'Tis easier to break a tube of Glass or Crystal, then of Elm or Ash: And yet as the parts of the former are more, so they are more at rest; since the liquid juyce, which is diffused through the parts of the Wood, is in a continual agitation, which in Des-Cartes his Philosophy is the cause of fluidity; and a proportion'd humidity confers much

much to *union* (Sir K. Digby makes it the *Cement* it ſelf); *A dry ſtick* will be eaſily broken, when a *green one* will maintain a ſtrong reſiſtence: and yet in the *moiſt ſubſtance* there is leſs *reſiſt*, then in what is *dryer* and more *fragill*. Much more might be added: But I'll content my ſelf with what's mentioned; and, notwithstanding what hath been ſaid, I judge this account of that *miraculous wit* to be the moſt *ingenious* and *rational*, that *hath* or (it may be) *can* be given. I ſhall not therefore conclude it falſe; though I think the emergent *difficulties*, which are its attendants, *unanswerable*: proof enough of the weakneſs of our now *Reaſons*, which are driven to ſuch ſtraights and puzzles even in things which are moſt *obvious*, and have ſo much the advantage of our *faculties*.

§. 4. (3.) **T**He *composition* of *Bodies*, whether it be of *Diviſibles* or *Indiviſibles*, is a queſtion which muſt be rank'd with the *Indiſſolvibles*: For though it hath been attempted by the moſt illuſtrious *Wits* of all *Philophick* Ages; yet they have done little elſe, but ſhewn their own *diviſions* to be almoſt as *infinite*, as ſome ſuppoſe thoſe of their Subject. And notwithstanding all their ſhifts, ſubtilties, newly invented Words and Modes, ſly ſubterfuges, and ſtudyed evaſions; yet the product of all their endeavours,

vours, is but as the Birth of the labouring *Mountains*, *Wind*, and *Emptineſs*. Do what they can; *Actual Infinite* extension every where, *Equality* of all bodies, *Impoſſibility* of Motion, and a world more of the moſt palpable abſurdities will preſs the aſſertors of *infinite diviſibility*. Neither can it be avoided, but that all motions would be equal in velocity; the lines drawn from ſide to ſide in a *Pyramid*, may have more parts then the *Baſis*, all bodies would be ſwallow'd up in a point and endless more inconfiſtences, will be as neceſſarily conſequential to the opinion of *Indiviſibles*. But intending only to inſtance in difficulties, which are not ſo much taken notice of; I ſhall refer the Reader, that would ſee more of this, to *Oviedo*, *Pontius*, *Ariaga*, *Carelton*, and other *Jefuites*: whoſe management of this ſubject with equal force on either ſide, is a ſtrong preſumption of what we drive at.

R. Jones

CHAP.

CHAP. VIII.

*Difficulties about the Motion of a Wheel,
which admit of no Solution.*

BESIDES the already mention'd difficulties, even the most ordinary trivial *occurrents*, if we contemplate them in the *Theory*, will as much puzzle us, as any of the former. Under this head I'll add three things concerning the Motion of a *Wheel*, and conclude this branch of my subject.

§. 1. FIRST then in the abstract consideration, it seems impossible that a *wheel* should move: I mean not the *progressive*, but that Motion which is meerly on its own *Centre*. And were it not for the information of Experience, it's most likely that *Philosophy* had long ago concluded it *impossible*: For let's suppose the wheel to be divided according to the *Alphabet*. In motion then there is a change of place, and in the motion of a *wheel* there is a succession of one part to another in the same place; so that it seems unconceivable that *A.* should move until *B.* hath left his place: For *A.* cannot move, but it must acquire some place or other. It can acquire none but what was *B.*'s, which we

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suppose

ſuppoſe to be moſt immediate to it. The ſame ſpace cannot contain them both. And therefore *B.* muſt leave its place, before *A* can have it; Yea, and the nature of ſucceſſion requires it. But now *B.* cannot move, but into the place of *C*; and *C.* muſt be out, before *B.* can come in: ſo that the motion of *C.* will be pre-required likewiſe to the motion of *A*; and ſo onward till it comes to *Z.* Upon the ſame accounts *Z.* will not be able to move, till *A.* moves, being the part next to it: neither will *A.* be able to move (as hath been ſhewn) till *Z.* hath. And ſo the motion of every part will be pre-requir'd to it ſelf. Neither can one evade, by ſaying, that all the parts move at once. For (1.) we cannot conceive in a ſucceſſion but that ſomething ſhould be firſt, and that motion ſhould begin ſomewhere. (2.) If the parts may all change places with one another at the ſame time without any reſpect of *priority* and *poſteriority* to each others motion: why then may not a company of *Bullets* cloſely crowded together in a *Box*, as well move together by a like mutual and ſimultaneous exchange? Doubtleſs the reaſon of this ineptitude to motion in this poſition is, that they cannot give way one to another, and motion can no where begin becauſe of the *plenitude*. The caſe is juſt the ſame in the inſtance before us; and therefore we need go no further for an evidence of its *inconceivableneſs*. But yet to give it one touch more according to the *Peripatetick* niceneſs, which ſayes, that one part enters in the ſame *inſtant* that the other goes out: I'll add
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this in brief: In the instant that *B.* leaves its place, it's in it, or not: If so; then *A.* cannot be in it in the same *instant* without a *penetration*. If not; then it cannot be said to leave it in that *instant*, but to have left it before. These difficulties, which pinch so in this obvious experiment, stand in their full force against all Motion on the *Hypothesis* of *absolute plenitude*. Nor yet have the Defenders hereof need to take notice of them, because they equally press a most sensible Truth. Neither is it fair, that the opposite opinion of *interspers'd vacuities* should be rejected as absurd upon the account of some *inextricable perplexities* which attend it. Therefore let them both have fair play; and whichsoever doth with most ease and congruity solve the *Phænomena*, that shall have my vote for the most *Philosophick Hypothesis*.

§. 2. **I**T's a difficulty no less desperate then the former, that the *parts vicine* to the *centre*, which it may be pass not over the hundredth part of *space* which those do of the extreme *circumference*, should describe their *narrower circle* but in equal time with those other, that trace so great a *round*. If they move but in the same degree of *Velocity*; here is then an *equality in time* and *motion*, and yet a vast *inequality in the acquired space*. A thing which seems flatly impossible: For is it conceivable, that of two bodies setting forth together, and continuing their motion in the same swiftness, the one should so far out-go its fellow, as to move ten mile an hour,

hour, while the other moves but a furlong ? If so, 'twill be no wonder, that *the race is not to the swift*, and the *furthest way about* may well be the *nearest way home*. There is but one way that can be attempted to untie this knot ; which is, by saying, that the *remoter* and more out-side parts move more swiftly than the *central* ones. But this likewise is as unconceivable as what it would avoid : For suppose a right *line* drawn from the *centre* to the *circumference*, and it cannot be apprehended, but that the *line* should be inflected, if some parts of it move faster than others. I say if we do abstractedly from experience contemplate it in the *theory*, it is hard to conceive, but that one part moving, while the other rests, or at least moves slower (which is as rest to a swifter motion) should change its distance from it, and the respect, which it had to it ; which one would think should cause an incurvation in the *line*.

§. 3. **L** Et there be two *Wheels* fixt on the same *Axel* in *Diameter* ten inches a piece. Between them let there be a *little wheel*, of two inches *Diameter*, fixed on the same *Axel*. Let them be moved together on a plane, the great ones on the ground suppose, and the little one on a *Table* (for because of its parvitute it cannot reach to the same floor with them) And you'll find that the little wheel will move over the same space in equal time with equal *circulations*, with the great ones, and describe as long a line. Now this

this ſeems bigg of repugnancies, though Senſe it ſelf ſuffragate to its truth: For ſince every part of the greater wheels make a proportionable part of the line, as do the parts of the little one, and the parts of thoſe ſo much exceeding in multitude the parts of this: It will ſeem neceſſary that the line made by the greater wheels ſhould have as many parts more then the line made by the leſs, as the wheels themſelves have in *circumference*, and ſo the line would be as much longer as the wheels are bigger: ſo that one of theſe abſurdities ſeems unavoidable, either that more parts of the greater wheels go to the making one part of their lines, which will infer a *penetration of dimensions*; or that the little wheel hath as many parts as the great ones, though five times in *Diameter* exceeded by them, ſince the lines they deſcribe are of equal length; or the leſs wheel's line will have fewer parts then the others, though of equal extent with them, ſince it can have no more parts then the *leſs circle*, nor *they* fewer then the *greater*. What offers have been made towards the reſolving this difficulty, by the ingenious *Tacquet* and others, and with what ſucceſs; will be conſidered in the Appendix; to which, that I may purſue other matters, I remit the Inquiſitive Reader.

Should I have enlarged on this Subject to the taking in of all things that claim a ſhare in't, it may be few things would have been left unſpoken to, but

the Creed. Philosophy would not have engross'd our Pen, but we must have been forced to anger the *Intelligences* of higher Orbs. But intending only a glance at this rugged Theam, I shall forbear to insist more on it, though the consideration of the Mysteries of *Motion, Gravity, Light, Colours, Vision, Sound*, and infinite such like (things obvious, yet unknown) might have been plentiful subject. I come now to trace some of the causes of our *Ignorance* and *Intellectual weakness*: and among so many it's almost as great a wonder as any of the former; that we can say, *we know*.

CHAP. IX.

Mens backwardneſs to acknowledge their own Ignorance and Error, though ready to find them in others. The (1) cauſe of the Shortneſs of our Knowledge, viz. the depth of Verity diſcourſt of, as of its admixtion in Mens Opinions with falſehood, and the connexion of truths, and their mutual dependence: A ſecond Reaſon of the ſhortneſs of our Knowledge, viz. becauſe we can perceive nothing but by proportion to our Senſes.

THe Diſeaſe of our *Intellectuals* is too great, not to be its own evidence: And they that feel it not, are not leſs ſick, but ſtupidly ſo. The weakneſs of humane underſtanding, all will confeſs: yet the confidence of moſt in their own reaſonings, practically diſowns it: And 'tis eaſier to perſwade them it from others lapſes than their own; ſo that while all complain of our *Ignorance and Error*, every one exempts himſelf. It is acknowledged by all, while
every

every one denies it. If the foregoing part of this Discourse, have not universally concluded our weakness: I have own Item more of mine. If knowledge can be found in the Particulars mentioned; I must lose that, which I thought I had, *That there is none.* But however, though some should pick a quarrel with the instances I alleadged; yet the conclusion must be owned in others. And therefore beside the general reason I gave of our intellectual disabilities, *The Fall*; it will be worth our labour to descend to a more particular account: Since it is a good degree of *Knowledge* to be acquainted with the *causes* of our *Ignorance*. And what we have to say under this head, will equally concern our *misapprehensions* and *Errors*. And the particulars I intend are *Causes* and *Evidences* of both.

§. I. (1) **T**hen we owe much of our *Ignorance* to the *depth* of *Knowledge*; which is not the acquiſt of *ſuperficials* and *ſupine* enquirers. *Democritus* his Well hath a *B&O*, and Truth floats not. The uſeleſſ froth ſwims on the ſurface; but the Pearl lies cover'd with a maſs of Waters. *Veriſimilitude* and *Opinion* are an eaſie purchaſe: But true *Knowledge* is dear and difficult. Like a point or line, it requires an acuteness and intention to its diſcovery; while *veriſimilitude*, like the expanded *ſuperficies*, is an obvious ſenſible, and affords a large and eaſie field for looſe enquiry. And 'tis the more difficult to find out Truth, becauſe it is

is in such inconsiderable proportions scattered in a mass of *opinionative uncertainties*; like the Silver in *Hiero's* Crown of Gold: And it is no easie piece of *Chymistry* to reduce these *Minutes* to their *unmixed selves*. The Elements are no where pure in these lower *Regions*; and if there is any free from the admixtion of another, sure 'tis above the *concave* of the *Moon*: Neither can any boast a *knowledge* depurate from the defilement of a contrary, within this *Atmosphear* of flesh; it dwels no where in unblended proportions, on this side the *Empyreum*. All Opinions have their *Truth*, and all have what is not *so*; and to say *all* are *true* and *none*, is no absurdity. So that to crown our selves with sparks, which are almost lost in such a world of *heterogeneous* natures, is as difficult as desirable. Besides, *Truth* is never *single*; to know one will require the knowledge of many. They hang together in a chain of mutual dependence; you cannot draw one linke without attracting others. Such an Harmony cannot commence from a single string; diversity of strokes makes it. The beauty of a Face is not known by the *Eye*, or *Nose*; it consists in a *symmetry*, and 'tis the comparative faculty which votes it: Thus is *Truth relative*, and little considerable can be attained by *catches*. The Painter cannot transcribe a face upon a *Transient* view; it requires the information of a fixt and observant *Eye*: And before we can reach an exact sight of *Truth's* uniform perfections, this *fleeting*

Transitory our *Life*, is gone. So that we see the face of *Truth*, but as we do one anothers, when we walk the streets, in a careless *Pass-by*: And the most diligent observers, view but the back-side o'th' *Hangings*; the right one is on the other side the *Grave*: And our *Knowledge* is but like those *broken ends*; at best a most confused *adumbration*. *Nature*, that was veil'd to *Aristotle*, hath not yet uncover'd, in almost two thousand years. What he sought on the other side of *Euripus*, we must not look for on this side *Immortality*. In easie disquisitions we are often left to the uncertainty of a guess: yea after we have triumph'd in a supposed *Eternity*; a new-sprung difficulty marrs our *Ovations*, and exposeth us to the Torment of a disappointment: so that even the great *Master of Dogmatists* himself concludes the Scene with an *Anxius vixi, Dubius morior*.

§. 2. **A** Nother reason of our *Ignorance* and the narrowness of our *apprehensions* is; That we cannot perceive the manner of any of *Natures* operations, but by proportion to our *senses*, and return to *material phantasms*. A blind man conceives not *colours*, but under the notion of some other *sensible*; and more perfect apprehenders as grossly misconceive *Immaterials*: Our *imagination* painting *Souls* and *Angels* in as little agreeing a resemblance. And had there not been any *night, shadow, or opacity*; we should never have had

had any determinate conceit of *Darkness*; *That* would have been as inconceivable to us, as its contrary is to him that never saw it.

But now our *senses* being scant and limited, and Natures operations subtil and various; they must needs transcend, and out-run our faculties. They are only Natures grosser wayes of working, which are *sensible*; Her finer threads are out of the reach of our dull *Per-
cipient*. Yea questionless she hath many hidden *Ener-
gies*, no wayes imitated in her obvious pieces: and therefore it is no wonder that we are so often at a loss; an infirmity beyond prevention, except we could step by step follow the tracks and Methods of *Infinite Wisdom*, which cannot be done but by him that owns it.

CHAP. X.

A third reason of our Ignorance and Error, viz. the impostures and deceits of our Senses. The way to rectifie these mis-informations propounded. Des-Chartes his method the only way to Science. The difficulty of exact performance.

§. 3. **A**Nother reason is the *Imposture* and fallacy of our Senses, which impose not only on common Heads, who scarce at all live to the *higher Principle*; But even more refined *Mercuries*, who have the advantages of an improved reason to disabuse them, and yet frequently captivated to these deceiving Prepossessions: appealing to a Judicature both uncommissioned and unjust; and when the clearest Truth is to be tryed by such Judges, its innocence will not secure it from the condemning award of that *unintelligent Tribunal*: For since we live the life of *Brutes*, before we grow into *Man*; and our understandings in this their *Non-age*, being almost meerly Passive to sensible

ble Impressions, receiving all things in an uncontroverted and promiscuous admission: It cannot be, that our Knowledge should be other, then an heap of *Misconception* and *Error*, and conceits as impertinent as the *toys* we delight in. All this while we have no more reason, then the ΕΙΔΩΛΟΝ ΨΥΧΗΣ (as *Plotinus* calls it) amounts to. And besides this our easie submission to sophistications of *sense*, and inability to prevent the miscariages of our *Junior* Reasons; and that which strikes the great stroke toward our after-deceptions, is the pertinacious adherence of many of these first impressions, to our advanc't Understandings. That which is early received, if in any considerable strength of *Impress*, as it were grows into our tender natures, and is therefore of difficult remove. Thus a fright in *Minority*, or an *Antipathy* then contracted, is not worn out but with its subject. And it may be more then a *Story*, that *Nero* derived much of his cruelty from the Nurse that suckled him. Now though our coming Judgements do in part undeceive us, and rectifie the grosser Errors which our unwary Sensitive hath engaged us in; yet others are so flesht in us, that they maintain their interest upon the deceptibility of our decayed Natures, and are cherish't there, as the legitimate issues of our reasonable faculties.

Indeed *Sense* it self detects its more palpable de-
ceits, by a counter-evidence; and the more ordi-
nary *Impostures* seldom out-live the first *Experiments*.
If our *sight* represent a Staff as crooked in the *wa-*
ter; the same faculty rectifies both it, and us, in
the *thinner Element*. And if a square Tower seem
round at a distance; the eye, which mistook in the
circumstance of its figure, at that remove, corrects
the mistake in a due approach: Yea, and befriends
those who have learn'd to make the advantage of its
informations, in more remote and difficil discove-
ries. And though his *Sense* occasion the careless
Rustick to judge the *Sun* no bigger then a *Cheese-fat*;
yet *sense* too by a frugal improvement of its evi-
dence, grounds the *Astronomers* knowledge, that it's
bigger then this *Globe of Earth and Water*. Which
it doth not only by the advantageous assistance of a
Tube, but by less industrious experiments, shew-
ing in what degrees Distance minorates the Ob-
ject. But yet in infinite other cases, wherein *sense*
can afford none, or but very little help to dis-in-
tangle us; our first deceptions lose no ground, but
rather improve in our riper years: so that we are
not weaned from our *child-hood*, till we return to
our second *Infancy*; and even our *Gray heads* out-
grow not those Errors, which we have learn't before
the *Alphabet*.

Thus

Thus our *Reasons* being inoculated on *Sense*, will retain a reliſh of the ſtock they grew on: And if we would endeavour after an unmixed Knowledge; we muſt *unlive* our former *lives*, and (inverting the practice of *Penelope*) undo in the *day* of our more advanc'd underſtandings, what we had ſpan in the *night* of our *Infant-ignorance*. He that would rebuild a decayed *ſtructure*, muſt firſt pluck down the former *ruines*. A *fabrick*, though high and beautiful, if founded on *rubbish*, is eaſily made the triumph of the winds: And the moſt pompous ſeeming Knowledge, that's built on the unexamin'd prejudices of *Sense*, ſtands not, but till the *ſtorm ariſeth*; the next ſtrong encounter diſcovers its weakneſs, in a ſhameful overthrow. Since then, a great part of our ſcientifical *Treasure* is moſt likely to be *adulterate*, though all bears the image and ſuperſcription of *Truth*; the only way to know what is ſophiſticate, and what is not ſo, is to bring all to the *Examen* of the Touchſtone: For the prepoſſeſſions of *ſenſe* having (as is ſhewen) ſo mingled themſelves with our Genuine Truths, and being as plausible to appearance as they; we cannot gain a true aſſurance of any, but by ſuſpending our aſſent from all, till the deſerts of each, diſcover'd by a ſtrict enquiry, claim it. Upon this account I think the *method* of the moſt excellent *Des-Cartes* not unworthy its Author; and (ſince

Doga

Dogmatical Ignorance will call it so) a *Scepticism*, that's the only way to Science. But yet this is so difficult in the impartial and exact performance, that it may be well reckon'd among the bare *Possibilities*, which never commence into a *Futurity*: It requiring such a *free, sedate, and intent* minde, as it may be is no where found but among the *Platonical Idea's*. Do what we can, Prejudices will creep in, and hinder our Intellectual Perfection: And though by this means we may get some comfortable allay to our distempers; yet can it not perfectly cure us of a disease, that sticks as close to us as our Natures.

CHAP. XI.

Two Instances of Sensitive deception. (1) Of the Quiescence of the Earth. Sense is the great inducement to its belief; its testimony deserves no credit in this case, though it do move, Sense would present it as immoveable. The Sun to Sense is as much devoid of motion as the Earth. The Cases wherein motion is insensible, Applied to the Earths motion. The unweildiness of its bulk is no argument of its immobility.

TO Illustrate the Particular I am discoursing of, I'll endeavour to detect the unlucky influence of *Sensitive* prejudice by a double Instance; the free debate of which I conceive to be of importance, though hitherto for the most part obstructed, by the peremptory conclusion of a faculty which I shall make appear to have no suffrage in the case of either: And the pleasantness and concernment of the *Theories*, if it be one, I hope will atone the *Digression*.

§. 2. **F***Irſt*, it is generally opinion'd, that the *Earth* rests as the Worlds centre, while the *Heavens* are the ſubject of the *Universal Motions*; And, as *immoveable as the Earth*, is grown into the credit of being *Proverbial*. So that for a man to go about to counter-argue this belief, is as fruitless as to whistle againſt the windes. I ſhall not undertake to maintain the *Paradox*, that confronts this almoſt *Catholick Opinion*. Its aſſertion would be entertained with the hoot of the Rabble: the very mention of it as poſſible, is among the moſt ridiculous; and they are likely moſt ſeverely to judge it, who leaſt underſtand what it is they cenſure. But yet the Patronage of as great *Wits*, as it may be e're ſaw the Sun, ſuch as *Pythagoras*, *Des-Cartes*, *Copernicus*, *Galileo*, *More*, *Kepler*, and generally the *vertuoſi* of the awakened world, hath gain'd it a more favourable cenſure with learned mankind; and advanc'd it far above either vain, or contemptible. And if it be a miſtake, it's only ſo: There's no *Hereſie* in ſuch an harmleſs aberration; at the worſt, with the ingenuous, the probability of it will render it a laſſe of eaſie Pardon.

Now whether the *Earth* move or reſt, I undertake not to determine. My work is to prove, that the common inducement to the belief of its *quieſcence*, the testimony of *ſenſe*, is weak and frivolous: to the end, that if upon an unprejudiced tryal, it be found more conſonant to the *Aſtronomical Phenomena*; its *Motion* may

may be admitted, notwithstanding the seeming contrary evidence of unconcerned *Senses*. And I think what follows will evince, that this is no so absurd an *Hypothesis*, as Vulgar Philosophers account it; but that, though it *move*, its *motion* must needs be as *insensible*, as if it were *quiescent*: and the assertion of it would then be as uncouth and harsh to the sons of *Sense*, that is, to the generality of Mankind, as now it is.

That there is a *motion*, which makes the vicissitudes of day and night, and constitutes the successive Seasons of the year; *Sense* may assure us; or at least the comparative Judgment of an higher faculty, made upon its immediate evidence: But whether the *Sun*, or *Earth*, be the common *Movent*, cannot be determin'd but by a further appeal. If we will take the literal evidence of our Eyes; the *Æthereal Coal* moves no more then this *Inferior clod* doth: For where ever in the *Firmament* we see it, it's represented to us, as fixt in that part of the enlightened *Hemisphear*. And though an after-account discover, that it hath changed it's *Site* and *respect* to this our *Globe*; yet whether that were caused by its translation from us, or ours from it, *Sense* leaves us in an *Ignoramus*: So that if we are resolved to stand to its Verdict, it must be by as great a *Miracle* if the *Sun* ever *move*, as it was that it once *rested*, or whatever else was the subject of that supernal change. And if upon a meer sensible account we will deny Motion to the *Earth*; upon the same inducement we must deny

it the *Sun*; and the *Heavens* will lose their *First Moveable*. But to draw up closer to our main design, We may the better conceive that, though the *Earth* move, yet its *Motion* must needs be insensible; if we consider that in these cases relating to our purpose, *Motion* strikes not the *Sense*.

(1.) Then if the *Motion* be very slow, we perceive it not. We have no sense of the *accretive* motion of *Plants* or *Animals*; And the sly *shadow* steals away upon the *Dial*; And the quickest *Eye*, can discover no more but that 'tis gone. Which *insensibility* of slow motions I think may thus be accounted for; *Motion* cannot be perceived without the perception of its *Terms*, viz. The parts of space which it immediately left, and those which it next acquires. Now the space left and acquir'd in every sensible moment in such slow progressions, is so inconsiderable, that it cannot possibly move the *sense*; (which by reason either of its constitutional dulness, or the importunity of stronger impressions, cannot take notice of such parvitudes) and therefore neither can the *Motion* depending thereon, be any more observable, then we find it.

2. If the *sentient* be carried *passibus æquis* with the body, whose *motion* it would observe; (supposing that it be *regular* and *steddy*) In this case the remove is insensible, at least in its proper subject. We perceive not a *Ship* to move, while we are in it; but our sense transfers its motion to the neighbouring shores, as the Poet, *Littus campiq; recedunt*. And I question not, but if any were born

born and bred under Deck, and had no other information but what his ſenſe affords; he would without the leaſt doubt or ſcruple, opinion, that the houſe he dwelt in, was as ſtable and fixt as ours. To expreſs the reaſon according to the Philoſophy of *Des-Cartes*, I ſuppoſe it thus: *Motion* is not perceived, but by the *ſucceſſive ſtrikings* of the object upon divers *filaments* of the *Brain*; which diverſifie the representation of its *ſite* and *diſtance*. But now when the motion of the object is common with it, to our ſelves; it retains the ſame relation to our *ſenſe*, as if we both *reſted*: For ſtriking ſtill on the ſame *ſtrings* of the *Brain*, it varies not its *ſite* or *diſtance* from us; and therefore we cannot poſſibly perceive its motion: nor yet upon the ſame account our own; leaſt of all, when we are carryed without any *conamen* and endeavour of ours, which in our particular progreſſions betrays them to our notice.

Now then, The *Earths motion* (if we ſuppoſe it to have any) hath the concurrence of both, to render it *inſenſible*; And therefore we need no more proof to conclude the neceſſity of its being ſo.

For though the *Fiſt* ſeems not to belong to the preſent caſe, ſince the ſuppoſed motion will be near a thouſand miles an hour under the *Equinoctial line*; yet it will ſeem to have no *Velocity* to the *ſenſe* any more than the received *motion* of the *Sun*, and for the ſame reaſon. Becauſe the diſtant points in the *Celeſtial ex-*

panse (from a various and successive respect to which the length, and consequently the swiftness of this *motion* must be calculated) appear to the Eye in so small a degree of *elongation* from one another, as bears no proportion to what is *real*. For since the Margin of the *Visible Horizon* in the *Heavenly Globe* is Parallel with that in the *Earthly*, accounted but 120 miles diameter; Sense must needs measure the *Azimuths*, or *Vertical Circles*, by triplication of the same diameter of 120. So that there will be no more proportion betwixt the *sensible* and *real* celerity of the *Terrestrial Motion*, then there is between the *visible* and *rational dimension* of the celestial *Hemisphear*, which is none at all.

But if sensitive prejudice will yet confidently maintain the Impossibility of the *Hypothesis*, from the supposed *unwieldiness* of its massie bulk, grounded on our experience of the ineptitude of *great* and *heavy* bodies to *Motion*: I say this is a meer Imposture of our *Senses*, the fallacy of which we may avoid, by considering; that the *Earth* may as easily move, notwithstanding this pretended indisposition of its *magnitude*, as those much vaster *Orbs* of *Sun* and *Stars*. He that made it, could as well give motion to the whole, as to the parts; the constant agitation of which is discover'd in natural productions: and to *both*, as well as *Rest* to either: Neither will it need the assistance of an *Intelligence* to perpetuate the begun
Rotation:

Rotation : Since according to the Indispensible Law of Nature (That every thing should continue in the | state wherein it is, except something more powerful hinder it) it must persevere in Motion, unless obstructed by a *Miracle*. Neither can *Gravity*, which makes great bodies hard of Remove, be any hinderance to the *Earths* motion : since even the *Peripatetick Maxime*, *Nihil gravitat in suo loco*, will exempt it from the indisposition of that *Quality*; which is nothing but the tendency of its parts, which are ravish't from it, to their desired *Centre*. And the *French Philosophy* will inform us, that the *Earth* as well as other bodies is indifferent in it self to *Rest*, or its contrary.

CHAP. XII.

Another instance of the deceptions of our Senses: which is of translating the Idea of our Passions to things without us. Properly and formally heat is not in the fire, but is an expression of our sentiment. Yet in propriety of speech the Senses themselves are never deceived, but only administer an occasion of deceit to the understanding: prov'd by reason, and the Authority of St. Austin.

SEcondly the *Best Philosophy* (the deserved Title of the *Cartesian*) derives all *sensitive perception* from *Motion*, and corporal impress; some account of which we have above given. Not that the Formality of it consists in *material Reaction*, as Master *Hobbs* affirms, totally excluding any immaterial concurrence: But that the representations of Objects to the Soul, the only *animadversive principle*, are conveyed by motions made upon the immediate Instruments of Sense. So that the diversity of our Sensations ariseth from the diversity

diversity of the *motion* or *figure* of the object; which in a different manner affect the Brain, whence the Soul hath its immediate intelligence of the quality of what is presented. Thus the different effects, which *fire* and *water*, have on us, which we call *heat* and *cold*, result from the so differing *configuration* and *agitation* of their *Particles*; and not from, I know not what *Chimerical beings*, supposed to inhere in the objects, their cause, and thence to be propagated by many petty *imaginary productions* to the seat of *Sense*. So that what we term *heat* and *cold*, and other qualities, are not properly according to *Philosophical* rigour in the Bodies, their *Efficients*: but are rather *Names* expressing our *passions*; and therefore not strictly attributable to any thing without us, but by *extrinseck denominations*, as *Vision* to the Wall.

This I conceive to be an *Hypothesis*, well worthy a rational belief: and yet is it so abhorrent from the Vulgar, that they would as soon believe *Anaxagoras*, that *snow is black*, as him that should affirm, it is not *white*; and if any should in earnest assert, that the *fire* is not formally *hot*, it would be thought that the heat of his brain had fitted him for *Anticyra*, and that his head were so to madness: For it is conceived to be as certain, as our faculties can make it, that the same qualities, which we resent within us, are in the object, their Source. And yet this confidence is grounded on no better foundation, then a delusory prejudice, and the vote of *misapplied sensations*, which have no warrant to determine either one or other.

I may indeed conclude, that I am formally *hot* or *cold*; I feel it. But whether these qualities are *formally*, or only *eminently* in their producent; is beyond the knowledge of the *sensitive*. Even the *Peripatetick* Philosophy will teach us, that *heat* is not in the Body of the *Sun*, but only *virtually*, and as in its cause; though it be the Fountain and great Distributour of warmth to the neather Creation: and yet none urge the evidence of *sense* to disprove it: Neither can it with any more Justice be alledged against this *Hypothesis*. For if it be so as *Des-Cartes* would have it; yet *sense* would constantly present it to us, as *Now*. We should feel heat as *constantly* from *Fire*; it would increase in the same degrees, in our approach, and we should finde the same excess within the flame: which yet I think to be the chief inducements to the adverse belief: For *Fire* (I retain the instance, which yet may be applyed to other cases) being constant in its specifical motions in those smaller derivations of it, which are its instruments of action, and therefore in the same manner striking the sentient, though gradually varying according to the proportions of more or less quantity or agitation, &c. will not fail to produce the same effect in us, which we call *heat*, when ever we are within the Orb of its activity. So that the *heat* must needs be augmented by proximity, and most of all within the *Flame*, because of the more *violent motion* of the particles there, which therefore begets in us a stronger sentiment. Now if this *motive Energie*, the instrument of this active
Element,

Element, muſt be called *Heat* ; let it be ſo, I contend not. I know not how otherwiſe to call it : To impoſe names is part of the *Peoples* Charter, and I fight not with *Words*. Only I would not that the *Idea* of our *Paſſions* ſhould be apply'd to any thing without us, when it hath its ſubject no where but in our ſelves. This is the grand deceit, which my deſign is to detect, and if poſſible, to rectifie.

We have ſeen then two notorious inſtances of *ſenſitive* deception, which juſtifie the charge of *Petron. Arbiter*.

*Fallunt nos oculi, vagiq; ſenſus
Oppreſſâ ratione mentiuntur.*

And yet to ſpeak properly, and to do our *ſenſes* right, ſimply they are not deceived, but only adminiſter an occaſion to our forward *underſtandings* to deceive themſelves : and ſo though they are ſome way acceſſory to our deluſion ; yet the more principal faculties are the *Capital* offenders. If the *Senſes* repreſent the *Earth* as fixt and immoveable ; they give us the truth of their *Sentiments*. To *ſenſe* it is ſo, and it would be deceit to preſent it otherwiſe. For (as we have ſhewn) though it do move in it ſelf ; it *reſts* to us, who are carry'd with it. And it muſt needs be to *ſenſe* unalterably *quiſcent*, in that our own Rotation prevents the variety of *ſucceſſive Impreſs* ; which only renders motion *ſenſible*. And ſo if we erroneouſly attribute our particular incommunicable ſenſations to things, which do no more reſemble them then

the effect doth its *equivocal cause*; our *senses* are not in fault, but our *precipitate judgments*. We feel such, or such a *sentiment* within us, and herein is no cheat or misprision: 'tis truly so, and our *sense* concludes nothing of its Rise or Origine. But if hence our *Understandings* fallly deduct, that there is the same quality in the *external impressor*; 'tis, it is *criminal*, our *sense* is *innocent*. When the *Ear* tingles, we really hear a *sound*: If we judge it without us, it's the fallacy of our *Judgments*. The *apparitions* of our frightened *Phancies* are real *sensibles*: But if we translate them without the compass of our *Brains*, and apprehend them as external objects; it's the unwary rashness of our *Understanding* deludes us. And if our disaffected *Palates* resent nought but bitterness from our choicest viands, we truly tast the unpleasing quality, though fallly conceive it in that, which is no more then the occasion of its production. If any find fault with the novelty of the notion; the learned *St. Austin* stands ready to confute the charge: and they who revere *Antiquity*, will derive satisfaction from so venerable a suffrage. He tells us, *Si quis remum frangi in aquâ opinatur, & cum aufertur, integrari; non malum habet internuncium, sed malus est Judex*. And onward to this purpose, The *sense* could not otherwise perceive it in the *water*, neither ought it: For since the *Water* is one thing, and the *Air* another; 'tis requisite and necessary, that the *sense* should be as different as the *medium*: Wherefore the *Eye* sees aright; if there be a mistake, 'tis the *Judgement's* the

the Deceiver. Elsewhere he saith, that our Eyes mis-inform us not, but faithfully transmit their resentment to the mind. And against the *Scepticks*, That it's a piece of injustice to complain of our *senses*, and to exact from them an account, which is beyond the sphear of their notice: and resolutely determines, *Quicquid possunt videre oculi, verum vident*. So that what we have said of the *senses deceptions*, is rigidly to be charg'd only on our careless Understandings, misleading us through the ill management of sensible informations. But because such are commonly known by the name of the *Senses deceipts* (somewhat the more justifiably in that they administer the occasion) I have thought good to retain the usual way of speaking, though somewhat varying from the manner of apprehending.

CHAP. XIII.

A fourth Reason of our Ignorance and Error, viz. the fallacy of our Imaginations; an account of the nature of that faculty; Instances of its deceptions; Spirits are not in a place; Intellection, Volition, Decrees, &c. cannot properly be aſcrib'd to God. It is not Reason that oppoſeth Faith, but Phancy: the intereſt which Imagination hath in many of our Opinions, in that it impreſſes a perſwaſion without evidence.

FOurthly, we erre and come ſhort of Science, becauſe we are ſo frequently miſlead by the evil conduct of our *Imaginations*; whoſe irregular ſtrength and importunity doth almoſt perpetually abuſe us. Now to make a full and clear diſcovery of our *Phancies* deceptions; 'twill be requiſite to look into the nature of that *myſterious faculty*. In which ſurvey we muſt trace the Soul in the wayes of her *intellectual* actions; whereby we may come to the diſtinct knowledge of what is meant

meant by *Imagination*, in contradistinction to some other Powers. But first premising, that the *Souls nature* (at least as far as concerns our inquiry) consists in *intelligibility*: And secondly, that when we speak of Powers and *Faculties* of the Soul, we intend not to assert with the *Schools*, their *real* distinction from it, or each other, but only a *modal* diversity. Therefore I shall distribute *Intellectual operations* according to the known *triple* division, though with some difference of representation.

The first is *simple apprehension*, which denotes no more, than the souls naked *Intellection* of an object, without either *composition* or *deduction*. The foundation of this act, as to materials, is *sensitive preception*. Now our *simple apprehension* of corporal objects, if *present*, we call *Sense*; if absent, we properly name it *Imagination*. When we would conceive a *material* object, our *phancies* present us with it's *Idea*. But in our *Notion* of *spirituals*, we, as much as we can, strip them of all *material Phantasmes*; and thus they become the object of our *Intellects*, properly so called. All this while the *soul* is, as it were, *silent*; and in a more passive way of reception.

But the *second act* advanceth propositions from *simple intellections*: and hereby we have the knowledge of the *distinctions* or *identities* of objects. Now here, as in the former, where they are purely *material*; the Judgment is made by the *Imagination*: if otherwise, we refer it to the *Understanding*.

The *third Act*, is that which connects *Propositions* and deduceth *Conclusions* from them: and *this* the Schools call *Discourse*; and we shall not miscall it, if we name it, *Reason*. *This* as it supposeth the two former, so is it grounded on certain *congenite propositions*; which I conceive to be the very *Essentials* of Rationality. Such are, *Quodlibet est, vel non est*; *Impossibile est idem esse, & non esse*; *Non entis nulla sunt prædicata*, and such like. Not that every one hath naturally a *formal* and *explicit* notion of these *Principles*: For the *Vulgar* use them, without knowledge of them, under any such *express* consideration; But yet there was never any born to *Reason* without them. Now when the conclusion is deduc'd from the unerring dictates of our faculties; we say the Inference is *Rational*: But when from mis-apprehended, or ill-compounded phantasmes; we ascribe it to the *Imagination*. So we see, there is a triple operation of the *Phancy* as well as *Intellect*; and these powers are only *circumstantially* different. In this method we intend a distinct, though short account, how the *Imagination* deceives us.

First then, the *Imagination*, which is of *simple* perception, doth never of it self and directly mislead us; as is at large declared in our former discourse of *Sense*. Yet is it the almost fatal means of our deception, through the unwarrantable *compositions*, *divisions*, and *applications*, which it occasions the *second Act* to make of the *simple Images*. Hence we may derive the *Visions*, *Voyces*, *Revelations* of the

the *Enthuſiaſt*: the ſtrong Idea's of which, being conjur'd up into the *Imagination* by the heat of the *melancholized* brain, are judged exterior *Realities*; when as they are but motions within the *Cranium*. Hence Story is full of the wonders, it works upon *Hypochondriacal Imaginants*; to whom the groſſeſt abſurdities are infallible certainties, and free reaſon an Impoſtour. That *Groom*, that conceited himſelf an *Emperour*, thought all as irrational as diſloyal, that did not acknowledge him: And he, that ſuppoſed himſelf made of Glaſs, thought them all *mad*, that diſ-believed him. But we pity, or laugh at thoſe fatuous *Extravagants*; while yet our ſelves have a conſiderable doſe of what makes them ſo: and more ſober heads have a ſet of miſconceits, which are as abſurd to an unpaſſionated *reaſon*, as thoſe to our unabuſed *ſenſes*. And as the greateſt counter-evidence to thoſe diſtemper'd phancies is none: ſo in the more ordinary deceits, in which our *Imaginations* inſenſibly engage us, we give but little credit to the uncorrupted ſuggeſtions of the faculty, that ſhould diſabuſe us.

That the *Soul* and *Angels* are devoid of *quantity* and *dimenſion*, hath the ſuffrage of the moſt; and that they have nothing to do with groſſer *locality*, is as generally opinion'd: but who is it, that retains not a great part of the impoſture, by allowing them a *definitive Ubi*, which is ſtill but *Imagination*? He that ſaid, a *thouſand* might dance on the *point of a Needle*, ſpoke but groſſly; and we may as well ſuppoſe them to have *wings*, as a

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proper *Ubi*. We say, *Spirits* are where they operate : But strictly to be in a place, or *ubi*, it may be is a material Attribute, and incompatible with so pure a Nature. We ask not, in what place a *thought* is, nor are we solicitous for the *Ubi* of *Vertue*, or any other *Immaterial* accidents. *Relations*, *Ubications*, *Duration*, the vulgar Philosophy admits to be *Something*; and yet to enquire in what place they are, were gross and incongruous. So that, if *to be*, and *to be in a place* be not reciprocal; I know not why *Spirits* may not be exempted, having as much to plead from the purity of their essence, as any thing in nature. And yet *Imagination* stands so strongly against the notion, that it cannot look for the favour of a very diffusive entertainment.

But we are more dangerously deceiv'd, when judging the *Infinite Essence* by our narrow selves; we ascribe *Intellections*, *Volitions*, *Decrees*, *Purposes*, and such like *Immanent actions* to that nature, which hath nothing in common with us, as being infinitely above us. Now to use these as *Hypotheses*, as himself in his Word, is pleas'd to low himself to our capacities, is allowable: But a strict and rigorous imputation is derogatory to him, and arrogant in us. To say, that *God* doth eminently contain all those effects in his glorious *simple Essence*, that the creature can produce or act by such a *faculty*, *power*, or *affection*; is to affirm him to be what he is, *Infinite*. Thus, to conceive that he can do all those things in
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the moſt perfect manner, which we do upon *underſtanding*, *willing*, and *decreeing*; is an apprehenſion ſuteable to his *Idea*: But to fix on him the formality of *faculties*, or *affections*; is the Impoſture of our *Phancies*, and contradictory to his *Divinity*. 'Tis this deception miſleads the contending world; and is the Author of moſt of that darkneſs and confuſion, that is upon the face of the Controverſies of *Dort*. We being then thus obnoxious to fallacy in our *apprehenſions* and *judgments*, and ſo often impoſed upon by theſe deceptions; our *Inferences* and *Deductions* muſt needs be as unwarrantable, as our *ſimple* and *compound* thoughts are deceitful. So that the *reaſon* of the far greateſt part of mankind, is but an aggregate of miſtaken phantaſms; and in things *not ſenſible*, a conſtant deluſion. Yea the higheſt and moſt improved Spirits, are frequently caught in the entanglements of a tenacious *Imagination*; and ſubmit to its obſtinate, but deluſory ſuggeſtions. Thus we are involv'd in inextricable perplexities about the *Divine Nature*, and *Attributes*; and in our reasonings about thoſe ſublimities are puzzled with contradictions, which are but the toyings of our *Phancies*, no abſurdities to our more *defecate* faculties. What work do our *Imaginations* make with *Eternity* and *Immenſity*? and how are we gravell'd by their cutting *Dilemma's*? I'm confident many have thus imagin'd themſelves out of their

Religion: and run a ground on that more desperate absurdity, *Atheism*. To ſay, *Reason* oppoſeth *Faith*, is to ſcandalize both: 'Tis *Imagination* is the Rebel; *Reason* contradicts its impious ſuggeſtions. Nor is our *Reason* any more accountable for the Errours of our *Opinions*; then our *holineſs* for the *immoralities* of our *Lives*: And we may as well ſay, that the *Sun* is the cauſe of the *ſhadow*, which is the effect of the intercepting *opacity*, as either. *Reason* and *Faith* are at perfect *Unifons*: The diſharmony is in the *Phancy*. Το λογικόν ἐπὶ δεῖον, is a ſaying of *Plato's*; and well worthy a *Christian* ſubſcription, *Reason* being the Image of the *Creators* Wiſdom copyed out in the *Creature*. Though indeed, as 'tis now in the ſubject, 'tis but an amaſſment of *imaginary* conceptions, *præjudices*, *ungrounded* opinions, and infinite *Impoſtures*; and 'tis no wonder, if theſe are at odds with the Principles of our belief: But all this is but *apiſh* *Sophiſtry*, and to give it a Name ſo *Divine* and *excellent*, is abuſive and unjuſt.

There is yet another as deplorable a deceit of our *Imaginations*, as any: which is, its impreſſing a ſtrong perſwaſion of the Truth of an *Opinion*, where there is no evidence to ſupport it. And if it be ſuch, as we never heard queſtion'd or contradicted, 'tis then unſuſpected. The moſt of mankind is led by *opinio-*
native impulse, and *Imagination* is prædominant. An

ungrounded *credulity* is cry'd up for *faith*; and the more vigorous impreſſions of *Phancy*, for the *Spirits* motions. Theſe are the grand deluſions of our Age, and the higheſt evidence of the *Imaginations* deceptions. This is the *ſpirit*, that works in the children of *Phancy*; and we need not ſeek to remoter reſolutions. But the excellent Dr. H. More hath follow'd *Enthuſiaſtick* effects to their proper *Origine*, and prevented our endeavours of attempting it. His Diſcourſe of *Enthuſiaſm* compleatly makes good the Title; and 'tis as well a *Victory*, as a *Triumph*.

CHAP. XIV.

A fifth Reason, the præcipitancy of our Understandings; the reason of it. The most close engagement of our minds requisite to the finding of truth; the difficulties of the performance of it. Two instances of our præcipitating; as the concluding things impossible, which to Nature are not so; and the joyning Causes with irrelative Effects.

§. 5. **A** Gain, another account of the shortness of our Reasons and easiness of deception, is, the forwardness of our Understandings assent, to slightly examin'd conclusions, contracting many times a firm and obstinate belief from weak inducements; and that not only in such things, as immediately concern the *sense*, but in almost every thing that falls within the scope of our enquiry. For the declaration of this, we are to observe, That every being incessantly aspires to its own *perfection*, and is restless till it obtain it; as is the trembling Needle, till it find its
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beloved North. Now the perfection of a Faculty is Union with its Object, to which its respective actions are directed, as the scope and term of its endeavours. Thus our Understanding being perfected by *Truth*, with all the impatience, which accompanies strong desire, breaths after its enjoyment. But now the *good* and perfection of *being*, which every thing reacheth at, must be *known*, and that in the particular instances thereof; or else 'tis not attain'd: and if it be mistaken, that *being* courts deceit and its own delusion. This *Knowledge* of their *Good*, was at first as natural to all things, as the *desire* on't: otherwise this innate propension would have been as much a torment and misery to those things that are capable of it, as a needless impertinency to all others. But Nature shoots not at *Rovers*. Even *inanimates*, though they know not their perfection themselves, yet are they not carried on by a blind unguided *impetus*: But that which directs them, knows it. The next orders of being have some sight of it themselves: And man most perfectly had it, before his unhappy defecti-
on. So then beside this generel propensity to *Truth*, the *Understanding* must know what is *so*, before it can *assent*. The former we possess (it may be) as entirely as when Nature gave it us: but of the latter, little but the capacity: So that herein have we made our selves of all creatures the most miserable. And now, such an Infinite of *uncertain opinions*, bare *probabilities*, specious *falsehoods*, spreading themselves before us, and soliciting
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our belief, and we being thus greedy of *Truth*, and yet so unable to discern it; it cannot be, that we should reach it any otherwise, then by the most close *meditation* and engagement of our minds; by which we must endeavour to estrange our assent from every thing, which is not *clearly* and *distinctly* evidenc't to our *faculties*. But this is so difficult; and as hath been intimated, so almost infeasable; that it may well drive modesty to despair of *Science*. For though possibly *Affiduity* in the most fixed cogitation be no trouble or pain to *immaterializ'd spirits*; yet is it more, then our *embodied souls* can bear without lassitude or distemper. For in this terrestrial state there are few things transacted, even in our *Intellectual* part, but through the help and furtherance of *corporal Instruments*; which by more then ordinary usage lose their edge and fitness for action, and so grow inept for their respective destinations. Upon this account our *senses* are dull'd and spent by any extraordinary intention; and our very *Eyes* will ake, if long fixt upon any difficultly discerned object. Now though *Meditation* be to be reckoned among the most abstracted operations of our minds; yet can it not be performed without a considerable proportion of *Spirits* to assist the Action, though indeed such as are furnish't out of the bodies purer store. Which I think to be clear from hence, in that fixed seriousness herein, heats the brain in some to distraction, causeth an aking and dizziness in sounder heads, hinders the works of Nature in its lower and
animal

animal functions, takes away or lessens pain in distemper'd parts, and seldom leaves any but under a weary-some dulness, and inactivity: Arguments of sufficient validity to justify our assent to this, that the *spirits* are imploy'd in our most *intense* cogitations, yea in such, whose objects are least *material*. Now the managing and carrying on of this work by the *Spirits* instrumental *co-efficiency* requires, that they be kept together without distraction or dissipation; that so they may be ready to receive and execute the orders and commissions of the commanding faculty. If either of these happen, all miscarries: as do the works of Nature, when they want that *heat*, which is requisite for their intended *perfection*. And therefore, for the prevention of such inconveniences in *meditation*, we choose recess and solitude.

But now if we consider the *volatile* nature of those *officious Assistants*, and the several causes which occur continually, even from the meer *Mechanism* of our Bodies to scatter and disorder them, besides the excursions of our roving *phancies* (which cannot be kept to a close attendance); it will be found very hard to retain them in any long service, but do what we can, they'll get loose from the Minds *Regimen*. So that it's no easie matter to bring the body to be what it was intended for, the *Souls servant*; and to confine the *imagination*, of as facil a performance, as the *Goteham's* design of hedging in the *Cuckow*. And though some constitutions are genially disposed to this mental seriousness;

yet they can scarce say, *Nos numeri sumus*: yea in the most advantag'd tempers, this disposition is but *comparative*; when as the most of men labour under disadvantages, which nothing can rid them of, but that which loosens them from this mass of flesh. Thus the boyling blood of youth, fiercely agitating the fluid Air, hinders that serenity and fixed stayedness, which is necessary to so severe an intentness: And the frigidity of decrepit age is as much its enemy, not only through penury of *Spirits*, but by reason of its dulling moisture. And even in the temperate *zone* of our life, there are few bodies at such an *equipoiz* of humours; but that the prevalency of some one indisposeth the *Spirits* for a work so difficult and serious: For *temper amentum ad pondus*, may well be reckon'd among the *Philosophical unattainables*. Besides, the bustle of business, the avocations of our senses, and external pleasures, and the noyse and din of a clamorous world, are impediments not to be master'd by feeble endeavours. And to speak the full of my Sentiments, I think never man could boast it, without the Precincts of *Paradise*; but *He*, that came to gain us a better *Eden* than we lost.

So then, to direct all this to our end, the mind of man being thus naturally amorous of, and impatient for *Truth*, and yet averse to, and almost incapacitated for that diligent and painful search, which is necessary to its discovery; it must needs take up shott, of what is really *so*, and please it self in the possession of imaginary appearances,

pearances, which offering themſelves to its embraces in the borrowed attire of that, which the *enamour'd Intellect* is in purſuit of, our impatient minds entertain theſe counterfeits, without the leaſt ſuſpicion of their counſenage. For as the *Will*, having loſt its true and ſubſtantial *Good*, now courts the ſhadow, and greedily catches at the vain ſhews of *ſuperficial* bliſs: ſo our no leſs degenerate *underſtandings* having ſuffered as ſad a divorce from their deareſt object, are as forward to deſile themſelves with every meretricious ſemblance, that the variety of opinion preſents them with. Thus we ſee the inconfiderate vulgar, proſtrating their aſſent to every ſhallow appearance: and thoſe, who are beholden to *Prometheus* for a finer mould, are not furniſht with ſo much truth as otherwiſe they might be owners of, did not this precipitancy of concluding prevent them: As 'tis ſaid of the induſtrious *Chymiſt*, that by catching at it too ſoon, he loſt the long expected treasure of the *Philoſophical Elixir*. Now this precipitancy of our underſtandings is an occaſion of a double error, very injurious to the encrease of Knowledge. To inſtance,

(1.) Hence we conclude many things *Impoſſibilities*, which yet are eaſie *Feaſables*. For by an unadviſed tranſiliency leaping from the effect to its remoteſt cauſe, we obſerve not the connexion through the interpoſal of more immediate cauſalities; which yet at laſt bring the extreams together without a *Miracle*. And here-

upon we haſtily conclude *that impoſſible*, which we ſee not in the proximate capacity of its *Efficient*. That a ſingle *Hair* ſhould root up an *Oak* (which the *Mathematicks* teach us to be poſſible) by common heads will be thought an abſurd and extravagant expectation. And the relation of *Archimedes's* lifting up the ſhips of *Marcellus*, among many finds but little more credit, then that of the *Gyants* ſhouldering *Mountains*: And yet *Mathematicians* know, that by multiplying of Mechanical advantages, any power may conquer any reſiſtance, and the great *Syracuſian* wit wanteth but *Tools*, and a place to ſtand on, to remove the *Earth*. So that the brag of the *Ottoman*, [That he would throw *Malta* into the *Sea*] might be performed at an eaſier rate, then by the ſhovels of his *Janizaries*.

And (2.) from this laſt noted head, ariſeth that other of joyning cauſes with irrelative effects, which either refer not at all unto them, or in a remoter capacity. Hence the *Indian* conceiv'd ſo groſſly of the *Letter*, that diſcover'd his Theft; and that other, who thought the *Watch* an *Animal*. From hence grew the impoſtures of *Charmes*, and *Amulets*, and other insignificant ceremonies; which to this day impoſe upon common belief, as they did of old upon the *Barbariſm* of the incultivate *Heathen*. Thus effects unuſual, whoſe cauſes run under ground, and are
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more remote from ordinary discernment, are noted in the Book of *Vulgar Opinion*, with *Digitus Dei*, or *Demonis*; though they owe no other dependence to the *first*, then what is common to the whole *Syntax* of beings, nor yet any more to the *second*, then what is given it by the imagination of those unqualifi'd Judges. Thus every unwonted *Meteor* is portentous; and the appearance of any unobserved *Star*, some divine *Prognostick*. Antiquity thought *Thunder* the immediate voyce of *Jupiter*, and impleaded them of impiety, that referr'd it to natural causalities. Neither can there happen a *storm*, at this remove from *Antique* ignorance, but the multitude will have the *Devil* in't.

CHAP. XV.

The sixth Reason discours't of, viz. the interest which our Affections have in our Dijudications. The cause why our Affections mislead us; several branches of this mention'd; and the first, viz. Constitutional Inclination largely insisted on.

AGain (6.) we owe much of our *Error* and *Intellectual scarcity* to the Interest in, and power which our *affections* have over our so easie seducible Understandings. And 'tis a truth well worthy the Pen, from which it dropt; *Periit Judicium, ubi res transiit in Affectum*. That *Jove* himself cannot be wise and in Love; may be understood in a larger sense, then Antiquity meant it. *Affection* bribes the Judgement to the most notorious inequality; and we cannot expect an equitable award, where the Judge is made a Party: So that, that understanding only is capable of giving a just decision, which is, as *Aristotle* saith of the Law, *Νῦν δὲν ἰσχύει*: But where the *Will*, or *Passion* hath the casting voyce, the case of *Truth* is desperate. And yet this is the miserable disorder, into which we
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are laps'd: The lower Powers are gotten uppermoſt; and we ſee like men on our heads, as Plato obſerv'd of old, that on the right hand, which indeed is on the left. The *Woman* in us, ſtill proſecutes a deceit, like that begun in the *Garden*: and our *Underſtandings* are wedded to an *Eve*, as fatal as the *Mother* of our *miſeries*. And while all things are judg'd according to their ſuitableneſs, or diſagreement to the *Guſto* of the fond *Feminine*; we ſhall be as far from the *Tree of Knowledge*, as from that which is guarded by the *Cherubin*. The deceiver ſoon found this ſoft place of *Adam's*; and Innocency it ſelf did not ſecure him from this way of *ſeduction*. The firſt deception enter'd in at this Poſtern, and hath ever ſince kept it open for the entry of *Legion*: ſo that we ſcarce ſee any thing now but through our *Paſſions*, the moſt blind, and ſophiſticate things about us. The *Monſters* which ſtory relates to have their *Eyes* in their *breſts*, are *pictures* of us in our *inviſibleſelves*. Our *Love* of one Opinion induceth us to embrace it; and our *Hate* of another, doth more then fit us, for its rejection: And, that *Love is blind*, is extenſible beyond the object of *Poetry*. When once the *affections* are engag'd, there's but a ſhort ſtep to the *Underſtanding*: and, *Facile credimus quod volumus*, is a truth, that needs not plead *Authority* to credit it.

The reaſon, I conceive, is this: *Love* as it were uniting the Object to the *Soul*, gives it a kind of *Identity* with us; ſo that the beloved *Idea* is but *our ſelves* in another
Name:

Name: and when *ſelf* is at the bar, the ſentence is not like to be impartial: For every man is naturally a *Narciffus*, and each *paſſion* in us, no other but *ſelf-love* ſweetned by milder Epithets. We can love nothing, but what we find agreeable to our ſelves; and our deſire of what is *ſo*, hath its firſt inducement from within us: Yea, we love nothing but what reſembleth us; and whatever we applaud as good or excellent, is but *ſelf* in a *transcript*, and *è contrà*. Thus to reach the higheſt of our *Amours*, and to ſpeak all at once: We love our *friends*, becauſe they are our *Image*; and we love our *God*, becauſe we are *His*. So then, the *beloved Opinion* being thus wedded to the *Intellect*; the caſe of our *espoſed ſelf* becomes our own: And when we weigh our ſelves, *Juſtice* doth not uſe to hold the ballance.

Befides, all things being double-handed, and having the appearances both of *Truth*, and *Falſhood*; where our *affections* have engaged us, we attend only to the former, which we ſee through a magnifying *Medium*: while looking on the latter, through the wrong end of the *Perspective*, which ſcants their dimensions, we neglect and contemn them. Yea, and as in corrupt judicial proceedings, the fore-ftalled Underſtanding paſſes a peremptory ſentence upon the ſingle hearing of one Party; and ſo though it may chance to be right in the *concluſion*; is yet unjuſt and miſtaken in the method of *Inference*.

But

But to give a more particular account of this Impoſture; our Affections engage us either,

(1.) By our Love to our Selves: or,

(2.) By our Love to Others.

The former, in the Inſtances of,

(1.) *Natural diſpoſition.*

(2.) *Cuſtome and Education.*

(3.) *Interſt.* And

(4.) *Love of our own Productions.*

The latter, in the homage which is paid to *Antiquity*, and *Authority*.

Theſe are cauſes of our Miſtakes, and Arguments that we can ſcarce do otherwiſe. And therefore I ſpeak to them in their order.

1. *Congruity* of Opinions, whether true or falſe, to our *natural conſtitution*, is one great incentive to their reception: For in a ſenſe the *complexion* of the mind, as well as *manners*, follows the *Temperament* of the Body. On this account ſome men are genially diſpoſed to ſome *Opinions*, and naturally as averſe to others. And we *love* and *hate* without a known cauſe of either. Some Faces both of Perſons and Things, we admire and dote on: others, in our impartial apprehenſions no leſs deſerving our eſteem, we can behold without reſentment; yea it may be with an invincible diſregard. And I queſtion not, but *intellectual* re-

N

preſen-

presentations are received by us, with as unequal a Fate upon a bare *Temperamental* Relish or Disgust: The *Understanding* also hath its *Idiosyncrasies*, as well as other faculties. So that the great stirrs of the disputing World, are but the conflicts of the humours. *Superstition*, *Atheism*, and *Enthusiasm*, are tempers; not meer infusions of *Education*, and *Opinion*. Indeed the dull and unactive spirits that concern not themselves in *Theory*, follow the swinge of the common belief in which they were first instructed: But the more *vigorous* and *stirring* will fall into *that* of their particular *Crafsis*. And when the humour is awakened, all the bonds of *Custom* and *Education* cannot hold them. The opinions which are suited to their respective tempers will make way to their assent, in spite of accidental preingagements. Thus *opinions* have their *Climes* and *National* diversities: And as some Regions have their proper Vices, not so generally found in others; so have they their mental depravities, which are drawn in with the air of their *Countrey*. And perhaps this is a considerable cause of the diversity of *Laws*, *Customes*, *Religions*, *natural* and *moral* *Doctrines*, which is to be found in the divided Regions of the inhabited Earth. Wherefore I wonder not at the *Idolatry* of the *Jewes* of old, or of the several parts of the world to this day, at the *sensual* expectation of the *Mussel-men*, the *circumstan-*
tial.

tial follies of the *Papists*, or the antick devotions of the barbarous *Indians*; since that the most senselesse conceits and fooleries cannot miss of Harbor, where *affection* grown upon the stock of a *depraved constitution*, hath endeared them.

And if we do but more nearly look into our *faculties*, beginning our survey from the lowest dregs of *sense*, even those which have a nearer commerce with *matter*, and so by steps ascend to our more *spiritualiz'd selves*: we shall thoroughly discover how *constitutional partiality* swayes us. To begin then at the *Sences*; that to one *Pa'late* is *sweet*, and *delicious*, which to another, is *odious* and *distastful*; or more compendiously in the Proverb, *One mans meat, is anothers poyson*. What to one is a most grateful *odour*, to another is *noxious* and *displeasant*; and 'twere a misery to some to lye stretch't on a bed of *Roses*: That's a *weleome touch* to one, which is *disagreeing* to another; The same *Aires* which some entertain with most delightful transports, to others are importune; and the objects which *this* man can't see without an *Extasie*, that is no more mov'd at than a *Statue*. If we pass further, the *phancies* of men are so immediately diversify'd by the individual *Crasis*, that every man is in this a *Phœnix*; and owns something wherein none are like him: and these are as many, as humane nature hath *singulars*. Now the *phancies* of the most,

like the *Index* of a Clock, are moved but by the inward *Springs* and *Wheels* of the corporal *Machine*; which even on the most sublimed Intellectuals is dangerously *influential*. And yet this sits at the Helm of the Worlds belief; and *Vulgar Reason* is no better then a more *refined Imagination*. So then the *Senses*, *Phancy*, and what we call *Reason* it self, being thus influenc'd by the *Bodies temperament*, and little better then indications of it; it cannot be otherwise, but that this *Love of our selves* should strongly incline us in our most *Abstracted Dijudications*.

CHAP. XVI.

A second thing whereby our Affections ingage us in Error; is the prejudice of Custom and Education. A third, Interest. The fourth, Love to our own Productions.

2. **A**Nother branch of this selfish fondness, by reason of which we miscarry of Science, is the almost insuperable prejudice of Custom, and Education: by which our minds are encumber'd, and the most are held in a Fatal Ignorance Yea could a man be compos'd to such an advantage of constitution, that it should not at all adulterate the images of his mind; yet this second nature would alter the crasis of the Understanding, and render it as obnoxious to aberrances, as now. And though in the former regard, the Soul were a pure ἀνεσθητος ὑποκείμενον; yet custom and education would scribe into an incapacity of new impressions. Thus we judge all things by our anticipations; and condemn or applaud them, as they agree or differ from our first receptions. One Countrey laughs at the Laws, Customs, and Opinions of another,

as absurd and ridiculous; and the other is as charitable to them, in its conceit of theirs. This confirms the most sottish *Idolaters* in their accustomed adorations, beyond the conviction of any thing, but *Dooms-day*. The impressions of a barbarous *education* are stronger in them, then *nature*; when in their cruel *worships* they launce themselves with knives, and expose their harmless *Infants* to the *flames* as a Sacrifice to their *Idols*. And 'tis on this account, that there's no Religion so irrational, but can boast its *Martyrs*. This is it, which befriends the *Talmud* and *Alcoran*; and did they not owe their credit more to customary and praeingag'd Assent, then to any rational inducement, we might expect their *ashes*: whereas *Education* hath so rooted these mis-believers in their ungrounded *faith*, that they may assoon be pluck't from themselves, as from their obstinate adherencies; and to convert a *Turk*, or *Jew*, may be well a *phrase* for an attempt *impossible*. We look for it *only* from him, to whom our *Impossibles* are *none*. And 'tis to be feared, that *Christianity* it self by most, that have espoused it, is not held by any better tenure. The best account that many can give of their *belief*, is, that they were *bred* in it; and the most are driven to their Religion by *custom* and *education*, as the *Indians* are to *Baptism*; that is, like a drove of Cattle to the water. So that had *Providence* determin'd our nativities among the Enemies of the *Cross*, and theirs under a *Christian horoscope*; in all likelihood we should have exchang'd the Scene of our belief

lief with that of our abode and *breeding*. There is nothing so absurd, to which *education* cannot form our ductile *minority*; it can lick us into shapes beyond the *monstrosities* of *Africa*. And as King *James* would say of *Parliaments*, *It can do any thing but make a Man a Woman*. For our initial age is like the melted wax to the prepared Seal, capable of any impression from the documents of our Teachers. The *half-moon* or *Cross*, are indifferent to its reception; and we may with equal facility write on this *Rasa Tabula*, Turk, or Christian. To determine this indifferency, our first task is to learn the *Creed* of our Countrey; and our next to maintain it. We seldom examine our *Receptions*, more then children do their *Catechisms*; but by a *careless greediness* swallow all at a venture. For *Implicit* faith is a virtue, where *Orthodoxie* is the object. Some will not be at the trouble of a Tryal: others are scar'd from attempting it. If we do, 'tis not by a *Sun-beam* or ray of universal light; but by a *flame* that's kindled by our *affections*, and fed by the fewel of our *anticipations*. And thus like the *Hermite*, we think the *Sun* shines no where, but in our *Cell*; and all the world to be darkness but our selves. We judge truth to be circumscrib'd by the confines of our belief, and the doctrines we were brought up in: and with as ill manners, as those of *China*, repute all the rest of the world, *Monoculous*. So that what some *Astrologers* say of our *Fortunes* and the passages of our lives; may by the allowance of a *Metaphor* be said of our

Opinions:

Opinions : That they are written in our *stars*, being to the most as fatal as those involuntary occurrences, and as little in their Power as the *placits* of destiny. We are bound to our Countreys *Opinions*, as to its *Laws* : and an accustomed assent is tantamount to an infallible conclusion. He that offers to dissent, shall be an *Out-law* in reputation : and the fears of guilty *Cain*, shall be fulfilled on him, who ever meets him shall slay him. Thus *Custom* and *Education* have sealed the *Canon* ; and he that adds or takes away from the Book of *Orthodox* belief, shall be more then in danger of an *Anathema* : And the *Inquisition* is not confined to the jurisdiction of the *Triple-Crown*. The rankest follies are *Sacred*, if *customary* ; and the *Fashion* is *handsome*, and *agreeable* , though never so *uncouth* to an unconcern'd beholder. Their *antick* deckings with *feathers* is as comly in the account of those barbarous Nations , which use them ; as the *Ornaments* of *Lace*, and *Ribband*, are in ours. And the plucking off the shoe is to the *Japonians* as decent a salutation, as the uncovering of the *head* is to us, and their abhorred *neighbours*. And as we are fond of every thing with which *custom* hath acquainted us ; so on the other hand we start and boggle at every *unusual* appearance, and cannot endure the sight of the *bug-bear*, *Novelty*. On this account very innocent truth's are often affix't with the reproach of *Heresie* ; and made terrible things in the imaginations of their misinform'd and frightened enemies ; who like children scared in the dark, fly the

Monsters

Monſters of their *Phancies*, and dare not ſtay to take a true account of the object of their fears. So that there is ſcarce any truth, but it's adverſaries have made it an ugly *Viſard*; by which it's expoſed to the hate and diſeſteem of ſuperficial examiners: For an opprobrious title with vulgar believers is as good as an *Argument*. And 'tis but writing the name, that cuſtomary receptions have diſcredited, under the opinions we diſlike; and all other refutation is ſuperfluous. Thus ſhallow apprehenders are frightened from many ſober *Verities*; like the King of *Arabs*, who ran away from the ſmoaking *Mince-Py*, apprehending ſome dangerous plot in the harmleſs ſteam.

So then, while we thus miſtake the infuſions of *education*, for the *principles* of *universal nature*; we muſt needs fail of a *ſcientifical Theory*. And therefore the two Nations differing about the *antiquity* of their Language, made appeal to an undeciſive *experiment*; when they agreed upon the tryal of a child brought up among the wild Inhabitants of the Deſert. The Language it ſpoke, had no reaſon to be accounted the moſt ancient and natural: And the lucky determination for the *Phygians* by its pronouncing the word *Beck*, which ſignified Bread in the dialect of that Countrey, they owed not to *Nature*, but the *Goat-herd*; from which the expoſed Infant, by accompanying that ſort of *animals*, had learnt it.

Again (3.) *Interest* is another thing, by the *magnetisme* of which our *affections* are almost irresistibly attracted. It is the *Pole*, to which we turn, and our *sympathizing* Judgements seldom decline from the *direction* of this *Impregnant*. Where *Interest* hath engaged men; they'l find a way to Truth, or make one. Any thing is *good* and *true*, to one whose *Interest* it is, to have it so. And therefore Self-designers are seldome disappointed, for want of the speciousness of a cause to warrant them; in the belief of which, they do oft as really impose upon themselves, as they industriously endeavour it upon others. With what an infinite of *Law-suits*, *controversies*, and *litigious cases* doth the world abound? and yet every man is confident of the truth and goodness of his own. And it may be as Master *Hobbs* observes, one reason that Mathematical demonstrations are uncontroverted, is, because *Interest* hath no place in those unquestionable *verities*: when as, did the advantage, of any stand against them, perhaps *Euclids Elements* would not pass with so universal a suffrage. Sir *H. Blunt* tells us, that temporal expectations bring in droves to the *Mahometan Faith*; and we know the same holds thousands in the *Romish*. The *Eagles* will be, where the *carcase* is; and that shall have the faith of most, which is best able to

to pay them for't. An advantageous cauſe never wanted *Proſelytes*. I confeſs, I cannot believe all the learned *Romaniſts* profeſs againſt their *conſcience*; but rather, that their *Interſt* brings their *conſciences* to their *Profeſſion*: and ſelf-advantage can as eaſily incline ſome, to believe a falſhood, as profeſs it. A good will, help'd by a good wit, can find Truth any where: and, what the *Chymiſts* brag of their *Elixir*, it can tranſlate any *metal* into *gold*, in the hand of a ſkilful *Artificer*, in ſpight of the Adage, *Ex quolibet ligno Mercurius*. Though yet I think, that every Religion hath its bare *Nominals*: and that Pope was one with a witneſs, whoſe ſaying it was, *Quantum nobis lucri peperit illa fabula de Chriſto!*

4. Beſides, fourthly, *Self-love* engageth us for any thing, that is a *Minerva* of our own. And thereby detains us in the ſnares of *ignorance* and *folly*. We love the iſſues of our *Brains*, no leſs then thoſe of our *bodies*: and fondneſs of our own *begotten notions*, though *illegitimate*, obligeth us to maintain them. We hugge intellectual deformities, if they bear our Names; and will hardly be perſwaded they are ſo, when our ſelves are their *Authors*. If their *Dam* may be judge, the young *Apes* are the moſt beautiful things in Nature; and if we might determine it, our proper conceptions would be all voted *Axioms*. Thus then

the *Female* rules, and our *Affections* wear the breeches : while our *Understandings* govern , as the story saith *Themistocles* did *Athens*. So that to give the sum of all , most of the contests of the litigious world pretending for *Truth* , are but the bandyings of one mans *affections* against anothers : in which , though their reasons may be foil'd , yet their *Passions* lose no ground , but rather improve by the *Antiperistasis* of an opposition.

CHAP. XVII.

5. *Our Affections are engaged by our Reverence to Antiquity and Authority. This hath been a great binder of Theoretical improvements; and it hath been an advantage to the Mathematicks, and Mechanicks Arts, that it hath no place in them. Our mistake of Antiquity. The unreasonableness of that kind of Pedantick Adoration. Hence the vanity of affecting impertinent quotations. The Pedantry on it is derided; the little improvement of Science through its successive derivations, and whence that hath hapned.*

ANother thing, that engageth our affections to unwarrantable conclusions, and is therefore fatal to Science; is our doting on *Antiquity*, and the opinion of our *Fathers*. We look with a superstitious reverence upon the accounts of præterlapſed ages: and with a supercilious severity, on the more deserving

products of our own. A vanity, which hath poſſeſs'd all times as well as ours; and the *golden Age* was never preſent. For as in *Statick* experiment, an inconfiderable weight by virtue of its diſtance from the Centre of the Ballance, will preponderate much greater magnitudes; ſo the moſt flight and chaffy opinion, if at a greater remove from the preſent age, contracts ſuch an eſteem and veneration, that it out-weighs what is infinitely more ponderous and rational, of a *modern* date. And thus, in another ſenſe, we realize what *Archimedes* had only in *Hypotheſis*; weighing a ſingle grain againſt the *Globe* of Earth. We reverence gray-headed Doctrines; though feeble, decrepit, and within a ſtep of duſt: and on this account maintain opinions, which have nothing but our *charity* to uphold them. While the *beauty* of a Truth, as of a *picture*, is not acknowledg'd but at a *diſtance*; and that wiſdom is nothing worth, which is not fetcht from *aſar*: wherein yet we oft deceive our ſelves, as did that *Mariner*, who miſtaking them for precious ſtones, brought home his ſhip fraught with common *Pebbles* from the remotest *Indies*. Thus our Eyes, like the *prepoſterous Animals*, are behind us; and our Intellectual motions *retrograde*. We adhere to the determinations of our fathers, as if their *opinions* were entail'd on us as their *lands*; or (as ſome conceive) part of the Parents ſoul were portion'd out to his off-ſpring, and the conceptions of our minds were *ex traduce*. The Sages of old live again in us; and in opinions there is a *Metempsychosis*.

tempsychoſis. We are our re-animated *Anceſtors*, and antedate their *Reſurrection*.

And thus, while every age is but another ſhew of the former; 'tis no wonder, that Science hath not out-grown the dwarfiſhneſs of its *pristine ſtature*, and that the *Intellectual world* is ſuch a *Microcoſm*. For while we account of ſome admired Authors, as the *Seths Pillars*, on which all knowledge is engraven; and ſpend that time and ſtudy in defence of their Placits, which with more advantage to Science might have been employ'd upon the Books of the more ancient, and *univerſal Author*: 'Tis not to be admired, that Knowledge hath receiv'd ſo little improvement from the endeavours of many pretending promoters, through the continued ſeries of ſo many ſucceſſive ages. For while we are ſlaves to the *Dictates* of our *Progenitours*; our discoveries, like *water*, will not run higher then the *Fountains*, from which they own their derivation. And while we think it ſo piaculous, to go beyond the *Ancients*; we muſt neceſſarily come ſhort of genuine *Antiquity*, *Truth*; unleſs we ſuppoſe them to have reach'd perfection of Knowledge in ſpight of their own acknowledgements of *Ignorance*.

Now if we enquire the reaſon, why the *Mathematicks*, and *Mechanick Arts*, have ſo much got the ſtart in growth of other *Sciences*: we ſhall find it probably reſolv'd into this, as one conſiderable cauſe: that their progreſs hath not been retarded by that reverential aw of former discoveries, which hath been ſo great an hinderance

hinderance to Theoretical improvements. 'Twas never an hereſie to out-limn *Apelles*; nor criminal to out-work the *Obeliſks*. *Galileus* without a crime out-ſaw all *Antiquity*, and was not afraid to believe his eyes, in ſpight of the *Opticks* of *Ptolomy* and *Ariſtotle*. 'Tis no diſcredit to the *Telescope* that *Antiquity* ne're ſaw in't: Nor are we ſhy of aſſent to thoſe *celeftial* informations, becauſe they were *hid from ages*. We believe the *verticity* of the *Needle*, without a Certificate from the *dayes of old*: And confine not our ſelves to the ſole conduct of the *Stars*, for fear of being wiſer then our Fathers. Had *Autho- rity* prevail'd here, the Earths *fourth part* had to us been none, and *Hercules* his Pillars had ſtill been the worlds *Non ultra*: *Seneca's* Propheſie had been an un- fulfill'd Prediction, and one moiety of our *Globes*, an empty *Hemiſphere*.

In a ſenſe, τὰ ἀρχαία νεότης, is a wholeſom inſtruction; and becoming the Vote of a *Synod*: But yet, in common acceptation, it's an Enemy to Verity, which can plead the *antiquity* of above *ſix thouſand*; and bears date from before the *Chaos*. For, as the Noble Lord *Verulam* hath noted, we have a miſtaken apprehenſion of *Antiquity*; calling that ſo, which in truth is the worlds Nonage. *Antiquitas ſeculi eſt juvenus Mundi*. So that in ſuch appeals, we fetch our knowledge from the *Cradle*; which though it be neareſt to *Innocence*, it is ſo too to the fatal ruines which follow'd it. Upon a true account, the *preſent age* is the worlds *Grand- davity*;

devity ; and if we must to *Antiquity*, Let multitude of dayes speak. Now for us to supersede further disquisition, upon the immature acquirements of those Juvenile endeavours, is foolishly to neglect the nobler advantages we are owners of, and in a sense to disappoint the expectations of him that gave them. Yet thus hath the world prevented it self of Science. And aged Knowledge, is still an *Infant*. We *superstitiously* sit down in the Acquisitions of our Fathers ; and are discouraged from attempting further then they have gone before us. So that, but for the undertakings of some glorious persons, who now and then shine upon the world, *Plato's* year might have found us, where the dayes of *Aristotle* left us. For my part , I think it no such arrogance, as some are pleased to account it , that almost two thousand years elapsed since, should weigh with the *sixty three* of the *Stagirite*. If we owe it to him, that we know so much ; 'tis perhaps long of his fond adorers that we know so little more. I can see no ground, why his Reason should be *textuary* to ours ; or that God, or Nature, ever intended him an Universal *Headship*. 'Twas this vain Idolizing of Authors , which gave birth to that silly vanity of *impertinent citations* ; and inducing *Authority* in things neither requiring, nor deserving it. That saying was much more observable, *That men have beards, and women none* ; because quoted from *Beza* : and that other, *Pax res bona est* ; because brought in with a, *said St. Augustine*. But these ridiculous fooleries, signifie nothing

thing to the more generous discerners, but the *Pedantry* of the affected *Sciolist*. 'Tis an inglorious acquiſt to have our heads or Volumes laden, as were Cardinal *Campeius* his Mules, with old and uſeleſs luggage: And yet the magnificence of many high pretenders to Science, if laid open by a true diſcovery, would amount to no more then the old *Boots* and *Shoes*, of that proud, and expoſed *Embaffadour*. Methinks 'tis a pitiful piece of Knowledge, that can be learnt from an *Index*; and a poor Ambition to be rich in the Inventory of anothers Treasure. To boast a *memory* (the moſt that theſe *Pedants* can aim at) is but an humble oſtentation. And of all the faculties, in which ſome Brutes out-vie us, I leaſt envy them an excellence in that; deſiring rather to be a *Fountain*, then an *Hogs-head*. 'Tis better to own a Judgment, though but with a *Curta ſupellex* of coherent notions; then a *memory*, like a Sepulchre, furniſhed with a load of broken and diſcarnate bones. *Authorities* alone with me make no number, unleſs Evidence of Reason ſtand before them: For all the *Cyphers* of *Arithmatick*, are no better then a ſingle nothing. And yet this rank folly of affecting ſuch impertinencies, hath overgrown our Times; and thoſe that are Candidates for the repute of *Scholars*, take this way to compaſs it. When as multiplicity of reading, the beſt it can ſignifie, doth but ſpeak them to have taken pains for it: And this alone is but the dry and barren part of Knowledge, and hath little reaſon to denominate. A number of *Receipts* at the beſt can but make an *Emperick*.
But

But again, to what is more perpendicular to our diſcourſe, if we impartially look into the remains of *antique* Ages; we ſhall finde but little to juſtifie ſo groundleſs a Tyranny, as *Antiquity* hath impos'd on the enſlaved world. For it we take an account of the ſtate of *Science*, beginning as high as *Hiſtory* can carry us; we ſhall find it ſtill to have lain under ſuch unhappy diſadvantages as have hindred it's advance in any conſiderable degrees of improvement. And though it hath oft chang'd its Channel, by its remove from one Nation to another; yet hath it been little more alter'd, then a *River* in its paſſage through differing *Regions*, viz. in *Name* and *Method*. For the ſucceeding times ſtill ſubſcribing to, and copying out thoſe, who went before them, with little more then *verbal* diverſity; *Science* hath ſtill been the ſame *pitiful* thing, though in a various *Livery*. The *Græcian* learning was but a tranſcript of the *Chaldean* and *Ægyptian*; and the *Roman* of the *Græcian*. And though thoſe former dayes have not wanted brave *Wits*, that have gallantly attempted, and made *Effays* worthy Immortality; yet by reaſon either of the unqualified capacities of the multitude, (who dote on things ſlight and trivial, neglecting what is more rare and excellent) or the clamorous aſſaults of envious and more popular oppoſers, they have ſubmitted to Fate, and are almoſt loſt in *Oblivion*. And therefore, as that great man, the *Lord Bacon* hath obſerv'd, *Time* as a *River*, hath brought down to us what is more light and ſuperficial; while things more ſolid and ſubſtantial have been im-

merſed. Thus the *Ariſtotelian* *Philofophy* hath prevailed; while the more excellent and more *Antient*. *Atomical* *Elypotheſis* hath long lain buried in neglect and darkneſs; and for ought I know, might have ſlept for ever, had not the ingenuity of the preſent age, recal'd it from its *urne* and *ſilence*. But it is ſomewhat collateral to my ſcope, as well as diſporportion'd to my abilities, to fall upon particular Inſtances of the defects and Errours of the *Philofophy* of the *Antients*. The foremention'd noble *Advancer of Learning*, whoſe name and parts might give credit to any undertaking; hath handſomly perform'd it, in his ingenious *Novum Organum*. And yet, becauſe it may conferr towards the diſcovery of how little our adherence to *Antiquity* befriends *Truth*, and the encrease of Knowledge; as alſo how groundleſs are the *Dogmetiſts* high pretenſions to *Science*: I ſhall adventure ſome conſiderations on the *Peripatetick* *Philofophy*; which hath had the luck to ſurvive all others, and to build a fame on their *Ruines*.

CHAP. XVIII.

REFLEXIONS on the PERIPATETICK
PHILOSOPHY.

The Generality of its Reception, no Argument of its deſerts; the firſt charge againſt that Philoſophy; that it is meerly verbal. Materia prima in that Philoſophy ſignifies nothing. A Parallel drawn between it and Imaginary Space: this latter pleads more for its reallity. Their Form alſo is a meer word, and potentia Materiæ inſignificant. Privation no principle. An eſſay to detect Peripatetick Verboſity, by tranſlating ſome definitions.

HOW *Ariſtotles Philoſophy* came ſo univerſally to obtain in theſe later Ages, to the ſilencing the Zoroaſtrian, Pythagorean, Platonical, and Epicurean Learning, is not my buſineſs here to inquire. Worth is not to be judg'd by Succeſs, and Retinue; only we may

take notice, that the *Generality* of it's reception is with many the *perſwading* Argument of it's *ſuperlative* deſert. And common Judges measure excellency by *Name* and *Numbers*. But *Seneca's* determination, *Argumentum peſſimi Turba eſt*, is more deſerving our credit: and the *feweſt*, that is the *wiſeſt*, have alwayes ſtood contradictory to that ground of belief; *Vulgar* applauſe by ſeverer *Wiſdom* being held a ſcandal. If the numerousneſs of a *Train* muſt carry it; *Virtue* may go follow *Aſtræa*, and *Vice* only will be worth the courting. The *Philosopher* deſervedly ſuſpected himſelf of vanity, when cryed up by the multitude: And diſcreet apprehenders will not think the better of that *Philophy*, which hath the common cry to vouch it. He that writ counter to the *Aſtrologer* in his *Almanack*, did with more truth foretell the *weather*: and he that ſhall write *Foul*, in the place of the *Vulgars Fair*; paſſes the juſter cenſure. Thoſe in the *Fable*, who were wet with the ſhowre of *folly*, hooted at the *wiſe men* that eſcap'd it, and pointed at their actions as *ridiculous*; becauſe unlike their own, that were truly ſo. If the major *Vote* may caſt it, *Wiſdom* and *Folly* muſt exchange names; and the way to the one will be by the other. Nor is it the *Rabble* only, which are ſuch perverſe diſcerners; we are now a ſphear above them: I mean the *π πολλοι* of pretended *Philophers*, who judge as odly in their way, as the *Raſcality* in theirs; and many a profeſt Retainer to *Philophy*, is but an *Ignoramus* in a ſuit of *ſecond Notions*. 'Tis ſuch, that moſt revere the
Reliques

Reliques of the Adored *Sophy*; and, as *Artemesia* did those of *Mausolus*, passionately drink his *ashes*. Whether the Remains of the *Stagarite* deserve such *Veneration*, we'll make a brief enquiry.

In the conduct of which design, 6 Things I offer against that *Philosophy*, viz. (1.) That 'tis meerly *Verbal*, and (2.) *Litigious*. That (3.) It gives no account of the *Phenomina*. Nor (4.) doth it make any *discoveries* for the use of common *Life*. That (5.) 'tis inconsistent with *Divinity*, and (6.) with it *self*. Which charges how just they are, I think will appear in the sequell.

To the *First* then. That the *Aristotelian Philosophy* is an huddle of words and terms insignificant, hath been the censure of the wisest: And that both its *Basis* and *Superstructure* are *Chimerical*; cannot be unobserv'd by them, that know it, and are free to judge it. To detect the verbal Emptiness of this *Philosophy*, I'll begin at the Foundation of the *Hypothesis*. For I intend but few, and those shall be *signal Instances*.

(1.) Therefore the *Materia prima* of this *Philosophy*, shall be that of my *Reflections*. In the consideration of which I shall need no more then the notion wherein *Aristotle* himself hath dress'd it; for evidence of what I aim at; for, *Nec quid, nec quale, nec quantum*, is as opposite a definition of *Nothing*, as can be. So that if we would conceive this *Imaginary Matter*: we must deny all things of it, that we can conceive, and what remains is the thing we look for. And allowing all which its
Assertors

Assertors assign it, viz. *Quantity interminate*; 'tis still but an empty extended capacity, and therefore at the best, but like that *Space*, which we imagine was before the beginning of *Time*, and will be after *It*. 'Tis easie to draw a *Parallelism* between that *Ancient*, and this more *Modern Nothing*; and in all things to make good its resemblance to that *Commentitious Inanity*. The *Peripatetic matter* is a pure unactuated Power: and this conceited *Vacuum* a meer Receptibility. *Matter* is suppos'd *indeterminate*: and *Space* is so. The pretended *first matter* is capable of all *forms*: And the *imaginary space* is receptive of any *body*. *Matter* cannot naturally subsist *uninform'd*: And *Nature* avoids *vacuity* in *space*. The *matter* is *ingenerate*, and beyond corruption: And the *space* was before, and will be after either. The *matter* in all things is but *one*: and the *space* most *uniform*. Thus the Foundation-Principle of *Peripateticism* is exactly parallel to an acknowledg'd *nothing*: and their agreement in essential characters makes rather an *Identity*, then a *Parity*; but that *Imaginary space* hath more to plead for its *reality*, then the *matter* hath, and in this consists the greatest dissimilitude. For *that* hath no dependence on the bodies which possess it; but was before them, and will survive them: whereas *this* essentially relies on the *form* and cannot subsist without it. Which yet, me thinks, is little better then an *absurdity*: that the cause should be an *Eleemosynary* for its subsistence to its effect, and a nature *posterior* to, and dependent on it self. This
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dependentia a poſteriori, though in a diſerſe way of cauſality, my reaſon could never away with : yea, a Sectator of this *Philophy*, Oviedo a *Spaniſh* Jeſuite, hath effectually impugn'd it. So then there's nothing *real*, anſwering this Imaginary *Proteus* ; and *Materia prima* hath as much of being, as *Mons aureus*.

(2.) The *Peripatetick* *Forms* are as obnoxious, and on the ſame account lyable to our Reflections as the former Principle. I'll not ſpend time in an induſtious confutation of what the Votaries of that *Philophy* themſelves can ſcarce tell what to make of: And the ſubject being dry and leſs ſutable to thoſe more *Mercurial* tempers for whom I intend theſe Papers : I'll only paſs a Reflection on it, and proceed to what may be leſs importunate.

The *Form* then, according to this *Hypotheſis*, is a new ſubſtance produced in all generations to actuate the *Matter* and *Paſſive* Principle ; out of whoſe *Power* 'tis ſaid to be educed. And were it ſuppoſed to contain any thing of the *Form* præexiſting in it, as the ſeed of the *Being* to be produced ; 'twere then ſenſe to ſay, It was *Educed* from it ; but by *Educing*, the affirmers only mean a producing in it, with a ſubjective dependence on its Re-
cipient : a worthy ſignification of *Eduction* ; which anſwers not the queſtion whence 'tis derived, but into what it is received. The queſtion is of the *terminus à quo*, and the anſwer of the *ſubject*. So that all that can be made of this power of the matter, is merely a receptive capacity :

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and we may as well affirm, that the world was *educ'd* out of the *power* of the *imaginary space*; and give that as a sufficient account of its Original. And in this language, to grow rich were to *educ* money out of the *power* of the Pocket. Wherefore, notwithstanding this *Imaginary Education* out of the *power* of the *Matter*; we are still to seek whether these *Forms* be produced out of *something*, or *nothing*; either of which supposed, bids defiance to the *Hypothesis*. For according to the first, all possible *Forms* will be actually latent in the *Matter*; which is contrary to the stream of the *Peripatetick Doctors*. And the latter as opposite to their Master's *Ex Nihilo Nihil*, and he acknowledged no *Creation*.

(3.) The third Principle of Bodies according to the *Aristotelian Philosophy* is *Privation*; concerning which, I'll add nothing but the words of the excellent Lord Montaigne, *Qu'est-il plus vain que de faire l'inanité mesme, cause la production des choses? La privation c'est une negative: de quel humeur en a-il peu faire la cause & origine des choses qui sont?*

But yet further, to give an hint more of the *Verbosities* of this *Philosophy*, a short view of a definition or two will be sufficient evidence; which, though in *Greek* or *Latin* they amuse us; yet a Translation unmasks them. And if we make them speak *English*, the cheat is transparent.

Light is ΕΝΕΡΓΙΑ ΤΟΥ ΔΙΑΦΑΝΟΥ saith that *Philosophy*: In English, the *Act* of a *perspicuous Body*. Sure
Aristotle

Aristotle here transgres's his own *Topicks*, and if this *Definition* be clearer and more known then the thing defined, *Midnight* may vie for *conspicuity* with *Noon*. Is not *Light* more known then this insignificant *Energy*? And what's a *diaphanous* body, but the *Lights medium* the *Air*? so that *Light* is the *Act of the Air*. And if *Lux* be *Umbra Dei*, this definition is *Umbra Lucis*. Thus is *Light* darkened by an *Illustration*, and the *symbol of evidence*, cloathed in the *Livery of Midnight*: As if *light* were best seen by *darkness*, as *Light inaccessible* is best known by *Ignorance*.

Again (2.) That *Motion* is ΕΝΤΕΛΕΧΕΙΑ ΤΟΥ ΟΝΤΟΣ ΕΝ ΔΥΝΑΜΕΙ, &c. is a definition of *Aristotle's*, and as culpable as the former. For, by the most favourable interpretation of that unintelligible *Entelechy*: It is but, *An act of a being in power, as it is in power*; the construing of which into palpable sense or meaning would poze a Critick. Sure that *Definition* is not very conspicuous, whose *Genus* puzzled the Devil. The *Philosopher* that prov'd *motion* by walking, did in that action better define it: And that puzzled *Candidate*, who being ask'd what a *circle* was, describ'd it by the *rotation* of his hand; gave an account more satisfying. In some things we must indeed give an allowance for words of Art: But in defining obvious appearances, we are to use what is most plain and easie; that the mind be not misled by *Amphibologies*, or ill conceived notions, into fallacious deductions: which whether it be not the method of

Peripatetick Philosophy let the indifferent determine. To give an account of all the insignificancies, and verbal nothings of this *Philosophy*, would be almost to transcribe it. 'Tis a *Philosophy*, that makes most accurate *Inspections* into the *Creatures* of the *Brain*; and gives the exactest *Topography* of the *Extramundane spaces*. Like our late *Politicians*, it makes discoveries, and their objects too; and deals in beings, that owe nothing to the *Primitive Fiat*. The same undivided *Essence*, from the several circumstances of its being and operations, is here multiplied into *Legion*, and improv'd to a number of smaller *Entities*; and these again into as many *Modes* and insignificant *formalities*. What a number of words here have nothing answering them? and as many are imposed at random. To wrest names from their known meaning to Senses most alien, and to darken *speech* by words without knowledge; are none of the most inconsiderable faults of this *Philosophy*: To reckon them in their particular instances, would puzzle *Archimedes*. Now hence the genuine *Idea's* of the Mind are adulterate: and the Things themselves lost in a crowd of *Names*, and *Intentional nothings*. Besides, these *Verboſities* emasculate the understanding; and render it slight and frivolous, as its objects.

Methinks, the late *Voluminous Jesuits*, those *Laplanders* of *Peripateticism*, do but subtilly trifle, and their *Philosophick* understandings are much like his, who spent his time in darting *Cumming-seed* through the *Eye* of a *Needle*.

One:

One would think they were impregnated, as are the Mares in *Cappadocia*; they are big of words: their tedious Volumes have the *Tympany*, and bring forth nought but wind, and vapour. To me, a *cursus Philoſophicus*, is but an Impertinency in *Folio*; and the ſtudying them a *laborious idleneſs*. 'Tis here, that things are crumbled into *notional Atomes*; and the ſubſtance evaporated into an *imaginary Æther*. The intellect that can feed on this air, is a *Chamæleon*; and a meer *inflated ſkin*. From this ſtock grew *School-Divinity*, which is but *Peripateticism* in a *Theological Livery*. A *School-man* is the *Ghost* of the *Stagirite*, in a *Body* of condensed Air: and *Thomas* but *Ariſtotle ſainted*.

CHAP. XIX.

2. Peripatetick Philosophy is Litigious; it hath no settled constant signification of words; the inconveniences hereof. Aristotle intended the cherishing Controversies: prov'd by his own double testimony. Some of his impertinent arguings instant in. Disputes retard, and are injurious to knowledge. Peripateticks are most exercised in the Controversal parts of Philosophy, and know little of the practical and experimental. A touch at School-Divinity.

BUt (2.) this Philosophy is litigious, the very spawn of disputations and controversies as undecisive as needles. This is the natural result of the former: Storms are the products of vapours. For where words are imposed arbitrarily, having no stated real meaning; or else distorted from their common use, and known significations: the mind must needs be led into confusion

confuſion and miſpriſion ; and ſo things plain and eaſie in their naked natures, made full of *intricacy* and diſputable *uncertainty*. For we cannot conclude with aſſurance, but from clearly apprehended *premises* ; and theſe cannot be ſo conceiv'd, but by a *diſtinct* comprehension of the *words* out of which they are *elemented*. So that, where theſe are unfixt or ambiguous ; our *propositions* muſt be ſo, and our *deductions* can be no better. One reaſon therefore of the uncontroverted certainty of *Mathematical Science* is ; becauſe 'tis built upon clear and ſettled *ſignifications* of names, which admit of no *ambiguity* or inſignificant *obſcurity*. But in the *Aristotelian* Philoſophy it's quite otherwiſe : Words being here careleſſy and abuſively admitted, and as inconfiantly retained ; it muſt needs come to paſs, that they will be diverſly apprehended by contenders, and ſo made the ſubject of *Controversies*, that are *endleſs* both for *uſe* and *number*. And thus being at their firſt ſtep out of the way to *Science*, by miſtaking in *ſimple terms* ; in the progreſs of their enquiries they muſt needs loſe both themſelves, and the Truth, in a *Verbal Labyrinth*. And now the entangled Diſputants, as Maſter *Hobs* ingeniouſly obſerveth, like Birds that came down the Chimney ; betake them to the falſe light, ſeldom ſuſpecting the way they entr'd : But attempting by vain, impertinent, and coincident diſtinctions, to eſcape the abſurdity that purſues them ; do but weary themſelves with as little ſucceſs, as the ſilly Bird attempts the window.

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The miſ-ftated words are the original miſtake; and every other eſſay is a new one.

Now theſe canting conteſts, the uſual entertainment of the *Peripatium*, are not only the accidental *vitioſities* of the *Philophers*; but the genuine iſſues of the *Philophy* it ſelf. And *Ariſtotle* ſeems purpoſely to intend the cheriſhing of *controverſal digladiations*, by his own affectation of an intricate *obſcurity*. Himſelf acknowledg'd, when he ſaid; his *Phyſicks* were publiſh'd, and not ſo: And by that double advice in his *Topicks* 'tis as clear as light. In one place, he adviſeth his Sectatours in diſputations to be *ambiguous*: and in another, to bring forth any thing that occurs, rather then give way to their Adverſary: Counſel very well becoming an Enquirer into Truth and Nature. Nor did he here adviſe them to any thing, but what he followeth himſelf, and exactly copies out in his practice: The multitudes of the *lame, abrupt, equivocal, ſelf-contradicting* expreſſions, will evidence it as to the firſt part: which who conſiders, may be ſatisfied in this; that if *Ariſtotle* found *Natures face* under covert of a *veil*, he hath not removed the old, but made her a *new one*. And for the latter, his frequent ſlightneſs in arguing doth abundantly make it good. To inſtance:

He proves the *world* to be perfect, becauſe it conſiſts of *bodies*; and that *bodies* are ſo, becauſe they conſiſt of a *triple dimension*; and that a *triple dimension* is perfect, becauſe *three* are *all*; and that *three* are *all*, becauſe when 'tis but *one* or *two*, we can't ſay *all*, but when 'tis *three*, we may: Is not this

this an absolute *demonſtration*? We can ſay All at the number *three* : Therefore the *world is perfect*. *Tobit* went forth and his *Dog* follow'd him; therefore there's a *world* in the *Moon*, were an argument as *Apodictical*. In another place (2.) he proves the *world* to be but *one* : For were there another, our *Earth* would fall unto it. Which is but a pitiful deduction, from the meer prejudice of *Senſe*; and not unlike theirs, who thought, if there were *Antipodes*, they muſt needs (as it's ſaid of *Eraſmus*) in *Cælum deſcendere*. As if, were there more *worlds*, each of them would not have its proper *Centre*. Elſe-where (1.) ſhewing, why the *Heavens* move this way rather than another, he gives this for a reaſon : becauſe they move to the more *honourable*; and *before* is more *honourable* than *after*. This is like the *Gallant*, who ſent his man to buy an *Hat*, that would *turn up behind*. As if, had the *Heavens* moved the other way; that term had not been then *before*, which is now the contrary. This Inference is founded upon a very weak ſuppoſition, *viz.* That thoſe alterable reſpects are realities in Nature; which will never be admitted by a conſiderate diſcerner. Thus *Ariſtotle* acted his own inſtructions; and his obſequious *Sectators* have ſuper-erogated in obſervance. They have ſo diſguiſed his *Philophy* by obſcuring *Comments*, that his revived ſelf would not own it : And were he to act another part with mortals, he'd be but a pitiful *Peripatetick*; every *Sophiſter* would out-talk him.

Now this *diſputing* way of Enquiry is ſo far from ad-

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vancing *Science*; that 'tis no inconsiderable retarder: For in *Scientific* discoveries many things must be consider'd, which the hurry of a dispute indisposeth for; and there is no way to *Truth*, but by the most clear comprehension of *simple notions*, and as wary an accuracy in *deductions*. If the Fountain be disturb'd, there's no seeing to the bottom; and here's an exception to the Proverb, '*Tis no good fishing for Verity in troubled waters*. One mistake of either *simple apprehension*, or *connexion*, makes an *erroneous conclusion*. So that the precipitancy of *disputation*, and the stir and noise of *Passions*, that usually attend it, must needs be prejudicial to *Verity*: its calm insinuations can no more be heard in such a bustle, then a whisper among a croud of *Sailors* in a storm. Nor do the eager clamors of contending *Disputants*, yield any more relief to eclipsed *Truth*; then did the sounding *Brass* of old to the *labouring Moon*. When it's under question, 'twere as good flip *cross* and *pile*, as to dispute for't: and to play a game at *Chess* for an opinion in *Philosophy* (as my self and an ingenious Friend have sometime sported) is as likely a way to determine. Thus the *Peripatetick* procedure is inept for *Philosophical* solutions: The *Lot* were as equitable a decision, as their empty *Loquacities*.

'Tis these ungracious *Disputations* that have been the great hinderance to the more improvable parts of *Learning*: and the modern *Retainers* to the *Stagirite* have spent their sweat and pains upon the most litigious parts of his *Philosophy*; while those, that find less play for the
contending

contending *Genius*, are incultivate. Thus *Logick*, *Physicks*, and *Metaphysicks*, are the burden of Volumes, and the daily entertainment of the *Disputing Schools* : while the more profitable doctrines of the *Heavens*, *Meteors*, *Minerals*, *Animals* ; as also the more *practical* ones of *Politicks*, and *Oeconomicks*, are scarce so much as glanc'd at. And the indisputable *Mathematicks*, the only Science Heaven hath yet vouchsaf't Humanity, have but few Votaries among the slaves of the *Stagirite*. What, the late promoters of the *Aristotelian Philosophy*, have writ on all these so fertile subjects, can scarce compare with the single disputes about *Materia prima*.

Nor hath Humane Science monopoliz'd the damage, that hath sprung from this Root of Evils : *Theology* hath been as deep a sharer. The Volumes of the *Schoolmen*, are deplorable evidence of *Peripatetick depravations* : And *Luther's* censure of that Divinity, *Quam primum apparuit Theologia Scholastica, evanuit Theologia Crucis*, is neither uncharitable, nor unjust. This hath mudded the Fountain of Certainty with notional and Ethnick admixtions, and platted the head of *Evangelical* truth, as the *Jews* did its *Author's*, with a *Crown of Thorns* : Here, the most obvious Verity is subtiliz'd into niceties, and spun into a thread indiscernible by common *Opticks*, but through the *spectacles* of the adored *Heathen*. This hath robb'd the *Christian* world of its unity and peace, and made the Church, the Stage of everlasting contentions : And while *Aristotle* is made the *Center of Truth*, and Unity,

what hope of reconciling? And yet most of these Scholastick controversies are ultimately resolv'd into the subtilties of his *Philosophy*: whereas me thinks an *Athenian* should not be the best guide to the ΘΕΟΣ ΑΓΝΩΣΤΟΣ; Nor an *Idolater* to that God he neither knew nor owned. When I read the eager contests of those *Notional Theologues*, about things that are not; I cannot but think of that pair of *wise ones*, that fought for the *middle*: And me thinks many of their Controversies are such, as if we and our *Antipodes*, should strive who were *uppermost*; their title to Truth is equal. He that divided his *Text* into one part; did but imitate the *Schoolmen* in their coincident distinctions: And the best of their *curiosities* are but like paint on Glass, which intercepts and dyes the light the more desirable splendor. I cannot look upon their elaborate trifles, but with a sad reflexion on the degenerate state of our lapsed Intellects; and as deep a resentment, of the mischiefs of this *School-Philosophy*.

CHAP. XX.

3. *It gives no account of the Phænomena; thoſe that are remoter, it attempts not. It ſpeaks nothing pertinent in the moſt ordinary: Its circular, and general way of Solution. It reſolves all things into occult qualities. The abſurdity of the Ariſtotelian Hypotheſis of the Heavens. The Galaxy is no Meteor: the Heavens are corruptible. Comets are above the Moon. The Sphear of fire derided. Ariſtote convicted of ſeveral other falſe aſſertions.*

3. **T**He Ariſtotelian Hypotheſes give a very dry and jejune account of Nature's Phænomena.

For (1.) as to its more myſterious reſerves, Peripatetick enquiry hath left them unattempted; and the moſt forward notional Dictators ſit down here in a contented ignorance: and as if nothing more were knowable then is already diſcover'd, they put ſtop to

all endeavours of their Solution. *Qualities*, that were *Occult* to *Aristotle*, must be *ſo* to us; and we must not *Philosophize* beyond *Sympathy* and *Antipathy*: whereas indeed the *Rarities* of Nature are in these *Recesses*, and its most excellent operations *Cryptick* to common discernment. Modern Ingenuity expects Wonders from *Magnetick* discoveries: And while we know but its more sensible wayes of working; we are but vulgar *Philosophers*, and not likely to help the *World* to any considerable *Theories*. Till the *Fountains* of the great *deeps* are broken up; *Knowledge* is not likely to cover the *Earth* as the waters the *Sea*.

Nor (2.) is the *Aristotelian Philosophy* guilty of this sloth and Philosophick penury, only in remoter abstrusities: but in solving the most *ordinary causalities*, it is as defective and unsatisfying. Even the most common productions are here resolv'd into *Celestial influences*, *Elemental combinations*, *active* and *passive* principles, and such *generalities*; while the particular manner of them is as hidden as *sympathies*. And if we follow *manifest qualities* beyond the empty signification of their Names; we shall find them as *occult*, as those which are professedly *ſo*. That heavy Bodies descend by *gravity*, is no better an account then we might expect from a *Rustick*: and again, that *Gravity* is a *quality* whereby an heavy body descends, is an impertinet Circle, and teacheth nothing. The feigned *Central alliciency* is but a word, and the manner of it still *occult*. That the *fire* burns by a *quality* called *heat*; is an empty
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dry return to the Question, and leaves us still ignorant of the immediate way of *Igneous solutions*. The accounts that this *Philosophy* gives by other *Qualities*, are of the same *Gender* with these: So that to say the *Loadstone* draws *Iron* by *magnetick attraction*, and that the *Sea* moves by *flux* and *reflux*; were as satisfying as these *Hypotheses*, and the solution were as pertinent. In the *Qualities*, this *Philosophy* calls *manifest*, nothing is so but the effects. For the *heat*, we feel, is but the effect of the *fire*; and the *pressure*, we are sensible of, but the effect of the *descending body*. And effects, whose causes are confessedly *occult*, are as much within the sphere of our Senses; and our Eyes will inform us of the motion of the *Steel* to its *attractant*. Thus *Peripatetick Philosophy* resolves all things into *Occult qualities*; and the *Dogmatists* are the only *Scepticks*. Even to them, that pretend so much to *Science*, the world is circumscrib'd with a *Gyges his ring*, and is *intellectually invisible*: And, ΟΥ ΚΑΤΑΑΜΒΑΝΩ, is a fit Motto for the *Peripatum*. For by their way of disquisition there can no more be truly comprehended, then what's known by every common Ignorant. And ingenious inquiry will not be contented with such vulgar *frigidities*.

But further, (1.) if we look into the *Aristotelian Comments* on the largest Volumes of the Universe: The works of the *fourth day* are there as confused and disorderly, as the *Chaos* of the *first*: and more like that, which was before the *light*, then the compleatly finish'd, and gloriously disposed *frame*. What a *Romance* is the story of those

those impossible concamerations, *Intersections*, *Involutions*, and feign'd *Rotations* of *solid Orbs*? All substituted to salve the credit of a broken ill-contrived *Systeme*. The belief of such disorders *above*, were an advantage to the oblique *Atheism* of *Epicurus*: And such Irregularities in the Celestial motions, would lend an Argument to the *Apotheosis* of *Fortune*. Had the world been coagmented from that supposed fortuitous Jumble; this *Hypothesis* had been tolerable. But to intitle such abrupt, confused motions to *Almighty wisdom*, is to degrade it below the size of humane forecast and contrivance. And could the doctrine of *solid Orbs*, be accommodated to *Astronomical Phenomena*; yet to ascribe each *Sphear* an *Intelligence* to circumvolve it, were an *unphilosophical* desperate refuge: And to confine the blessed *Genii* to a Province, which was the *Hell* of *Ixion*, were to rob them of their *Felicities*. That the *Galaxy* is a *Meteor*, was the account of *Aristotle*: But the *Telescope* hath autoptically confuted it: And he, who is not *Pyrrhonian* to the dis-belief of his Senses, may see, that it's no exhalation from the Earth, but an heap of smaller *Luminaries*. That the *Heavens* are void of corruption, is *Aristotles* supposal: But the Tube hath betray'd their impurity; and *Neoterick Astronomy* hath found spots in the *Sun*. The discoveries made in *Venus*, and the *Moon*, disprove the *Antique Quintessence*; and evidence them of as course materials, as the *Globe* we belong to. The *Perispicil*, as well as the *Needle*, hath enlarged the *habitable World*; and that the *Moon* is an *Earth*, is no improbable con-

conjecture. The *inequality* of its surface, *Mountainous protuberance*, the nature of its *Maculae*, and infinite other circumstances (for which the world's beholding to *Galileo*) are Items not contemptible: *Hevelius* hath graphically described it: That *Comets* are of nature *Terrestrial*, is allowable: But that they are material'd of vapours, and never flamed beyond the *Moon*; were a concession unpardonable. That in *Cassiopea* was in the *Firmanent*, and another in our age above the *Sun*. Nor was there ever any as low as the highest point of the *circumference*, the *Stagyrite* allows them. So that we need not be appall'd at *Blazing Stars*, and a *Comet* is no more ground for *Astrological presages* then a *flaming Chimney*. The unparallel'd *Des Cartes* hath unridled their dark *Physiology*, and to wonder solv'd their *Motions*. His *Philosophy* gives them transursions beyond the *Vortex* we breath in; and leads them through others, which are only known in an *Hypothesis*. *Aristotle* would have fainted before he had flown half so far, as that *Eagle-wit*; and have lighted on a *hard name*, or *occult quality*, to rest him. That there is a *sphere* of *fire* under the concave of the *Moon*, is a dream: And this, may be, was the reason some imagin'd *Hell* there, thinking those flames the *Ignis Rotæ*. According to this *Hypothesis*, the whole *Lunar* world is a *Torrid Zone*; and on a better account, then *Aristotle* thought ours was, may be supposed *inhabitable*, except they are *Salamanders* which dwell in those *fiery Regions*. That the *Reflexion* of the *Solar Rays*, is terminated in the *Clouds*; was the opinion of

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the *Græcian Sage* : But *Lunar* observations have convicted it of falshood ; and that Planet receives the *dusky* light, we discern in its *Sextile Aspect*, from the *Earth's* benignity. That the *Rainbow* never describes more than a *semicircle*, is no credible assertion ; since experimental observations have confuted it. *Gassendus* saw one at Sun-setting, whose Supreme *Arch* almost reached our *Zenith*, while the Horns stood in the *Oriental Tropicks*. And that Noble wit reprehends the *School-Idol*, for assigning fifty years at least between every *Lunar Iris*. That *Caucasus* enjoys the Sunbeams three parts of the Nights *Vigils* ; that *Danubius* ariseth from the *Pyrenean Hills* : That the *Earth* is higher towards the *North* : are opinions truly charged on *Aristotle* by the Restorer of *Epicurus* ; and all easily confutable falsities. To reckon all the *Aristotelian* aberrances, and to give a full account of the lameness of his *Hypotheses*, would swell this *digression* into a Volume. The mention'd shall suffice us.

CHAP. XXI.

4. *Aristotle's Philosophy inept for new discoveries; it hath been the Author of no one invention: It's founded on vulgarities, and therefore makes nothing known beyond them. The knowledge of Natures outside confers not to practical improvements. Better hopes from the New Philosophy. The directing all this to the design of the Discourse. A Caution, viz. that nothing is here intended in favour of novelty in Divinity; the reason why we may embrace what is new in Philosophy, while we reject them in Theologie.*

4. **T**He Aristotelian Philosophy is inept for New discoveries; and therefore of no accommodation to the use of life. That all Arts, and Professions are capable of mature improvements; cannot be doubted by those, who know the least of any. And that there is an *America* of secrets, and unknown *Pern* of Nature,

Nature, whose diſcovery would richly advance them, is more then conjecture. Now while we either ſayl by the *Land* of groſs and vulgar Doctrines, or direct our Enquiries by the *Cynſure* of meer abſtract notions; we are not likely to reach the Treasures on the other ſide the *Atlantick*: The directing of the World the way to which, is the noble end of true *Philosophy*. That the *Ariſtotelian* *Physiology* cannot boast it ſelf the proper Author of any one Invention; is prægnant evidence of its infecundous deficiency: And 'twould puzzle the Schools to point at any conſiderable diſcovery, made by the direct, ſole manuſduction of *Peripatetick* Principles. Moſt of our Rarities have been found out by *caſual emergency*; and have been the works of Time, and Chance, rather then of *Philosophy*. What *Ariſtotle* hath of Experimental Knowledge in his Books of *Animals*, or elſe-where; is not much tranſcending vulgar obſervation: And yet what he hath of this, was never learnt from his *Hypotheſes*; but forcibly fetch'd in to ſuffrage to them. And 'tis the obſervation of the Noble St. *Alban*; that that *Philosophy* is built on a few Vulgar experiments: and if upon further enquiry, any were found to reſragate, they were to be diſcharg'd by a *diſtinction*. Now what is founded on, and made up but of *Vulgarieties*, cannot make known any thing beyond them. For Nature is ſet a going by the moſt *ſubtil* and *hidden* Inſtruments; which it may be have nothing *obvious* which reſembles them. Hence judging by viſible appearances, we are diſcouraged by ſuppoſed *Impoſſibilities* which

which to *Nature* are none, but within her Sphear of Action. And therefore what ſhews only the outſide, and ſenſible ſtructure of *Nature*; is not likely to help us in finding out the *Magnalia*. 'Twere next to impoſſible for one, who never ſaw the inward wheels and motions, to make a watch upon the bare view of the *Circle* of *hours*, and *Index*: And 'tis as difficult to trace natural operations to any practical advantage, by the ſight of the *Cortex* of ſenſible Appearances. He were a poor *Phyſitian*, that had no more *Anatomy*, then were to be gather'd from the *Phyſnomy*. Yea, the moſt common *Phænomena* can be neither known, nor improved, without inſight into the more *hidden* frame. For *Nature* works by an *Inviſible Hand* in all things: And till *Peripateticism* can ſhew us further, then thoſe groſs ſolutions of *Qualities* and *Elements*; 'twill never make us Benefactors to the World, nor conſiderable Discoverers. But its experienc'd ſterility through ſo many hundred years, drives hope to deſperation.

We expect greater things from *Neoterick* endeavours. The *Carteſian* *Philophy* in this regard hath ſhewn the World the way to be happy. And me thinks this Age ſeems reſolved to bequeath *poſterity* ſomewhat to remember it: The glorious Undertakers, wherewith Heaven hath bleſt our dayes, will leave the world better provided then they found it. And whereas in former times ſuch generous free-ſpirited Worthies were as the Rare newly obſerved *Stars*, a ſingle one the wonder of

an Age: In ours they are like the lights of the greater ſize that twinkle in the *Starry Firmament*: And this laſt Century can glory in numerous *conſtellations*. Should thoſe *Heroes* go on, as they have happily begun, they'll fill the world with *wonders*. And I doubt not but poſterity will find many things, that are now but *Rumors*, verified into *practical Realities*. It may be ſome Ages hence, a voyage to the *Southern* unknown *Tracts*, yea poſſibly the *Moon*, will not be more ſtrange then one to *America*. To them, that come after us, it may be as ordinary to buy a pair of *wings* to fly into remotest *Regions*; as now a pair of *Boots* to ride a *Journey*. And to conſerr at the diſtance of the *Indies* by *Sympathetick* conveyances, may be as uſual to future times, as to us in a *litterary* correſpondence. The *reſtauration* of gray hairs to *Juvenility*, and renewing the exhausted marrow, may at length be effected without a *miracle*: And the turning of the now comparative *deſert* world into a *Paradiſe*, may not improbably be expected from late *Agriculture*.

Now thoſe, that judge by the narrowneſs of former *Principles* and *Succeſſes*, will ſmile at theſe *Paradoxical expectations*: But queſtionleſs thoſe great *Inventions*, that have in theſe later Ages altered the face of all things; in their naked propoſals, and meer ſuppoſitions, were to former times as *ridiculous*. To have talk'd of a *new Earth* to have been diſcovered, had been a *Romance* to *Antiquity*: And to ſay without ſight of *Stars* or *ſhoars* by the guidance of a *Mineral*, a *ſtory* more abſurd then
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the flight of *Dædalus*. That men ſhould ſpeak after their *tongues* were *aſhes*, or communicate with each other in differing *Hemiſpheres*, before the Invention of *Letters*; could not but have been thought a *fiction*. *Antiquity* would not have believed the almoſt incredible force of our *Canons*; and would as coldly have entertain'd the wonders of the *Telescope*. In theſe we all condemn *antique incredulity*; and 'tis likely *Poſterity* will have as much cauſe to pity *ours*. But yet notwithstanding this ſtraightneſs of ſhallow obſervers, there are a ſet of enlarged ſouls. that are more *judiciously credulous*: and thoſe, who are acquainted with the fecundity of *Carteſian Principles*, and the diligent and ingenuous endeavours of ſo many true *Philophers*; will deſpair of nothing.

CH A P. XXII.

(5.) *The Aristotelian Philosophy inconsistent with Divinity; and (6.) with it self. The Conclusion of the Reflexions.*

BUt again (5.) the *Aristotelian Philosophy* is in some things impious, and inconsistent with Divinity. That the *Resurrection* is impossible: That *God* understands not all things: That the world was from *Eternity*: That there's no *substantial form*, but moves some *Orb*: That the first Mover moves by an *Eternal, Immutabile Necessity*: That, if the world and motion were not from *Eternity*, then *God* was Idle: were all the *Assertions of Aristotle*, and such as *Theology* pronounceth impieties. Which yet we need not strange at from one, of whom a *Father* saith, *Nec Deum coluit nec curavit*: Especially, if it be as *Philoponus* affirms, that he philosophiz'd by command from the *Oracle*. But besides those I have mention'd, I might present to view a larger Catalogue of *Aristotle's* Impious opinions; of which take a few:

He makes one *God* the *First Mover*, but 56 others, movers of the *Orbs*. He calls *God* an *Animal*: and affirms, that

that He *knows* not *particulars*. He denies that *God* made any thing, or can do any thing but *move* the *Heavens*. He affirms, that 'tis not *God* but *Nature*, *Chance*, and *Fortune* that rule the *World*. That he is tyed to the *first Orb*; and *preserves* not the *World*, but only *moves* the *Heavens*; and yet elsewhere, that the *World* and *Heavens* have infinite power to move themselves. He affirms, the *Soul* cannot be *separated* from the *Body*, because 'tis it's *Form*. That *Prayers* are to no purpose, because *God* understands not *particulars*. That *God* hears no *Prayers*, nor loves any man. That the *Soul* *perisheth* with the *body*: And that there is neither *state*, nor *place* of *Happiness* after this life is ended. All which *Dogmata*, how contrary they are to the *Fundamental Principles* of *Reason* and *Religion*, is easily determin'd: and perhaps, never did any worse drop from the Pens of the most vile contemnners of the Deity. So that the Great and most Learned *Origen*, was not unjust in præferring *Epicurus* before the adored *Stagyrite*. And possibly there have been few men in the world have deserv'd less of *Religion*, and those that profess it. How it is come about then, that the Assertour of such impieties, should be such an Oracle among *Divines* and *Christians*; is I confess to me, matter of some astonishment. And how *Epicurus* became so infamous, when *Aristotle* who spake as ill, and did worse, hath been so sacred, may well be wondred at.

A Gain (6.) The Peripatetick Philosophy is repugnant to it Self; as alſo it was contrary to the more *anti-ent Wiſdom*. And therefore the learned Patritius ſaith of *Aristotle*, *Ob eam rem multos è patribus habuit oppugnatores, celebratorem neminem*. And within the ſame period of ſenſe affirms, *Ipſe ſibi ipſi non conſtat; immo ſæpiſſimè, immo ſemper ſecum pugnat*. Of the *Aristotelian contradiçtions*, *Gaſſendus* hath preſented us with a Catalogue: We'll inſtance in a few of them. In one place he ſaith, The *Planets ſcintillation* is not ſeen, becauſe of their *propinquity*; but that of the *riſing and ſetting Sun* is, becauſe of its *diſtance*: and yet in another place he makes the *Sun* nearer us, then they are. He ſaith, that the *Elements* are not *Eternal*, and ſeeks to prove it; and yet he makes the *world ſo*, and the *Elements* its parts. In his *Meteors* he ſaith, no *Dew* is produced in the *Wind*; and yet afterwards admits it under the *South*, and none under the *North*. In one place he defines a vapour *humid and cold*; and in another *humid and hot*. He ſaith, the *faculty of ſpeaking* is a *ſenſe*; and yet before he allow'd but *five*. In one place, that *Nature* doth all things *beſt*; and in another, that it makes more *evil* then *good*. And ſomewhere he contradicts himſelf within a *line*; ſaying, that an *Immoveable Mover* hath no principle of *Motion*. 'Twould be tedious to mention more; and the quality of a digreſſion will not allow it.

Thus we have, as briefly as the ſubject would bear, animadverted on the ſo much admired *Philosophy of Aristotle*.

ſtole. The nobler Spirits of the Age, are diſengaged from thoſe detected vanities : And the now Adorers of that *Philophy* are few, but ſuch as know no other : Or if any of them look beyond the leaves of their *Maſter*, yet they try other Principles by a Jury of his, and ſcan *Des-Cartes* by *Genus* and *Species*. From the former ſort I may hope, they'll pardon this attempt; ſince nothing but the Authors weakneſs hindred his obliging them. And for the latter, I value not their cenſure.

WE may conclude upon the whole then, that the ſtamp of *Authority* can make *Leather* as current as *Gold*; and that there's nothing ſo contemptible, but *Antiquity* can render it *auſt*, and excellent. But, becauſe the Fooleries of ſome affected Novelists have diſcredited new discoveries, and render'd the very mention ſuſpected of *Vanity* at leaſt; and in points Divine, of *Hereſie* : It will be neceſſary to add, that I intend not the former diſcourſe, in favour of any new-broach'd conceit in *Divinity* : For I own no Opinion there, which cannot plead the preſcription of above *ſixteen hundred*. There's nothing I have more ſadly reſented, then the craſie whimsies with which our Age abounds, and therefore am not likely to Patron them. In *Theology*, I put as great a difference between our *New Lights*, and *antient Truths*, as between the *Sun*, and an unconcocted evanid *Meteor*. Though I confeſs, that in *Philophy* I'm a *Seeker*; yet cannot believe, that a *Sceptick* in *Philophy* muſt be one in *Divinity*. *Gopel-light*

began in its *Zenith*; and, as some say the *Sun*, was created in its *Meridian* strength and lustre. But the beginnings of *Philosophy* were in a *Crepusculous obscurity*; and It's yet scarce past the *Dawn*. *Divine Truths* were most pure in their source; and *Time* could not perfect what *Eternity* began: our *Divinity*, like the Grand-father of *Humanity*, was born in the *fulness of time*, and in the strength of its manly vigour: But *Philosophy* and Arts commenced *Em-bryo's*, and are by Times gradual accomplishments. And therefore, what I cannot find in the leaves of former Inquisitours: I seek in the Modern attempts of nearer Authors. I cannot receive *Aristotle's* ΠΙΣΤΟΤΑΤΟΙ ΠΑΛΑΙΟΙ, in so extensive an interpretation, as some would enlarge it to: And that discouraging *Maxime, Nil dictum quod non dictum prius*, hath little room in my estimation. Nor can I tie up my belief to the *Letter of Solomon*: Except *Copernicus* be in the right, there hath been something *New under the Sun*; I'm sure, later times have seen *Novelties* in the *Heavens* above it. I do not think, that all Science is *Tautology*: The last Ages have shewn us, what *Antiquity* never saw; no, not in a *Dream*.

CHAP. XXIII.

It's queried whether there be any Science in the sense of the Dogmatists: (1.) We cannot know any thing to be the cause of another, but from its attending it; and this way is not infallible; declared by instances, especially from the Philosophy of Des-Cartes. All things are mixt; and 'tis difficult to assign each Cause its distinct Effects. (2.) There's no demonstration but where the contrary is impossible. And we can scarce conclude so of any thing.

CONFIDENCE of Science is one great reason, we miss it: For on this account presuming we have it every where, we seek it not where it is; and therefore fall short of the object of our Enquiry. Now to give further check to Dogmatical pretensions, and to discover the vanity of assuming Ignorance; we'll make a short enquiry, whether there be any such thing as Science in

the sense of its Affertours. In their notion then, *It is the knowledge of things in their true, immediate, necessary causes*: Upon which I'll advance the following Observations.

1. All Knowledge of Causes is *deductive*: for we know none by simple intuition; but through the mediation of their effects. So that we cannot conclude, any thing to be the cause of another; but from its continual accompanying it: for the *causality* it self is *insensible*. But now to argue from a concomitancy to a causality, is not infallibly conclusive: Yea in this way lies notorious delusion. For suppose, for instance, we had never seen more Sun, then in a cloudy day; and that the lesser lights had ne'r appeared: Let us suppose the *day* had alway broke with a *wind*, and had proportionably varied, as *that* did: Had not he been a notorious *Sceptick*, that should question the causality? But we need not be beholding to so remote a supposition: The French *Philosophy* furnishes us with a better instance. For, according to the Principles of the illustrious *Des-Cartes*, there would be *light*, though the Sun and Stars gave *none*; and a great part of what we now enjoy, is independent on their beams. Now if this seemingly prodigious *Paradox*, can be reconcil'd to the least probability of conjecture, or may it be made but a tolerable supposal; I presume, it may then win those that are of most difficult belief, readily to yield, that causes in our account the most palpable, may possibly be but *uninfluential attendants*; since that there is not an instance
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can be given, wherein we opinion a more certain *efficiency*. So then, according to the tenour of that concinnous *Hypothesis*, light being caused by the *Conamen* of the Matter of the *Vortex*, to recede from the Centre of its Motion: it is an easie inference, that were there none of that fluid *Æther*, which makes the body of the Sun in the Centre of our world, or should it cease from action; yet the *conatus* of the circling matter would not be considerably less, but according to the indispensable Laws of Motion, must press the Organs of Sense as now; though it may be, not with so smart an impulse. Thus we see, how there might be *Light* before the *Luminaries*; and *Evening* and *Morning* before there was a *Sun*. So then we cannot infallibly assure our selves of the truth of the *causes*, that most obviously occur; and therefore the foundation of *scientific* procedure, is too weak for so magnificent a superstructure.

Besides, That the World's a mass of *heterogeneous* subsistencies, and every part thereof a coalition of distinguishable varieties; we need not go far for evidence: And that all things are *mixed*, and Causes blended by mutual involutions; I presume, to the Intelligent will be no difficult concession. Now to profound to the bottom of these *diversities*, to assign each cause its distinct effects, and to limit them by their *just* and *true* proportions; are necessary requisites of *Science*: and he that hath compassed them, may boast he hath out-done *humanity*. But for us to talk of *Knowledge*, from those few indistinct representations,
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which are made to our grosser faculties, is a *flatulent vanity*.

2. We hold no *demonstration* in the notion of the *Dogmatist*, but where the contrary is *impossible*: For *necessary is that, which cannot be otherwise*. Now, whether the acquisitions of any on this side perfection, can make good the pretensions to so high *strain'd* an *infallibility*, will be worth a reflexion. And methinks, did we but compare the miserable *scantness* of our *capacities*, with the vast *profoundity* of *things*; both truth and modesty would teach us a more wary and becoming language. Can nothing be otherwise, which we conceive *impossible* to be so? Is our knowledge, so adequately commensurate with the nature of things, as to justify such an affirmation, that that cannot be, which we comprehend not? Our demonstrations are levied upon Principles of our *own*, not *universal Nature*: And, as my Lord *Bacon* notes, we judge from the *Analogy* of *our selves*, not the *Universe*. Now are not many things *certain* by one man's *Principles*, which are *impossible* to the apprehensions of another? Some things our *Juvenile* reasons tenaciously adhere to; which yet our *maturer Judgements* disallow of: And that to *meer sensible discerners* is *impossible*, which to the enlarged principles of more advanced *Intellects* is an *easie variety*: Yea, that's absurd in one *Philosophy*, which is a worthy Truth in another; and that is a demonstration to *Aristotle*, which is none to *Des-Cartes*. That every fixt *star* is a *Sun*; and that they are as distant from each other, as we from some
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of them : That the *Sun*, which lights us, is in the *Centre* of our *World*, and our *Earth* a *Planet* that wheels about it : That this *Globe* is a *Star*, only crufted over with the groffer *Element*, and that its *Centre* is of the same nature with the *Sun* : That it may recover its light again, and fhine amids the other *Luminaries* : That our *Sun* may be swallow'd up of another, and become a *Planet* : All thefe, if we judge by common Principles, or the Rules of *Vulgar Philosophy*, are prodigious *Impossibilities*, and their contradictories, as good as *demonftrable* : But yet to a reafon inform'd by *Cartefianifm*, thefe have their probability. Thus, it may be, the groffeft abfurdities to the *Philofophies* of *Europe*, may be juftifiable assertions to that of *China* : And tis not unlikely, but what's impossible to all *Humanity*, may be poffible in the *Metaphyficks*, and *Phyfiologie* of *Angels*. For the beft Principles, excepting *Divine*, and *Mathematical*, are but *Hypotheſes* ; within the Circle of which, we may indeed conclude many things, with ſecurity from Error : But yet the greateſt certainty, advanc'd from ſuppoſal, is ſtill but *Hypothetical*. So that we may affirm, that things are thus and thus, according to the *Principles* we have eſpouſed : But we ſtrangely forget our ſelves, when we plead a neceſſity of their being ſo in *Nature*, and an *Impoſſibility* of their being otherwiſe.

CHAP. XXIV.

Three Instances of reputed Impossibilities, which likely are not so, as (1.) of the power of Imagination. (2.) Secret Conveyance. (3.) Sympathetick Cures.

NOW to shew how rashly we use to conclude things *impossible*; I'll instance in some reputed *Impossibilities*, which are only strange and difficult performances. And the Instances are Three: (1.) The power of one man's imagination upon anothers. (1.) *Momentous* conveyance at almost any distance. (3.) *Sympathetick Cures*.

(1.) That the *Phancy* of one Man should *bind* the Thoughts of another, and determine them to their particular objects, will be thought *impossible*: which yet, if we look deeply into the matter, wants not it's probability. The judicious Naturalist my Lord Bacon, speaks not unfavourably of this way of *secret influence*: And that the spirit of one man hath sometimes a power over that of another, I think is well attested by experience. For some presences daunt and discourage us; when others raise us to a brisk assurance. And I believe there
are

are few but find that ſome Companies benumn and cramp them, ſo that in them they can neither ſpeak nor do any thing that is handſom: whereas among more congruous and ſuitable tempers then find themſelves very lucky and fortunate both in Speech and Action. Which things ſeem to me pretty conſiderable evidence of immaterial intercourſes between our Spirits. And that this kind of ſecret influence may be advanc't to ſo ſtrange an operation in the Imagination of one upon another, as to fix and determine it. Methinks the wonderful *ſignatures* of the *Fœtus* cauſed by the Imagination of the Mother, is no contemptible Item. The *ſympathies* of laughing and gaping together, are reſolv'd into this Principle: and I ſee not why the *phancy* of one man may not determine the cogitation of another rightly qualified, as eaſily as his *bodily motion*. Nor doth this influence ſeem more unreaſonable, then that of one *ſtring* of a Lute upon another, when a *ſtroak* on it cauſeth a proportionable motion in the *ſympathizing* conſort, which is diſtant from it and not ſenſibly touched. And if there be truth in this notion; 'twill yield us a good account how *Angels* inject thoughts into our minds, and know our cogitations: and here we may ſee the ſource of ſome kinds of *fascination*.

Now, though in our inquiry after the Reason of this operation, we can receive no aſſiſtance from the common *Philophy*; yet the *Platonical Hypotheſis* of a *Mundane Soul* will handſomely relieve us. Or if any would

rather have a *Mechanical* account; I think it may probably be made out some such way as follows. *Imagination* is inward Sense; To *Sense* is required a motion of certain *Filaments* of the Brain; and consequently in *Imagination* there's the like: they only differing in this, that the motion of the one proceeds immediately from external objects; but that of the other hath its immediate rise within our selves. Now then, when any part of the Brain is strongly agitated; that, which is next and most capable to receive the *motive* Impress, must in like manner be moved. And we cannot conceive any thing more capable of motion, then the *fluid* matter, that's interspers'd among all bodies, and contiguous to them. So then, the agitated pars of the Brain begetting a *motion* in the proxime *Æther*; it is propagated through the liquid *medium*; as we see the motion is which is caus'd by a stone thrown into the water. And when the thus moved *matter* meets with any thing like that, from which it received its primary *impress*; it will in like manner move it; as it is in *Musical strings* tuned *Unisons*. And thus the motion being convey'd, from the Brain of one man to the *Phancy* of another; it is there receiv'd from the instrument of conveyance, the *subtil* matter; and the same kind of *strings* being moved, and much what after the same manner as in the first *Imaginant*; the *Soul* is awaken'd to the same apprehensions, as were they that caus'd them. I pretend not to any exactness or infallibility in this account, fore-seeing many scruples that

that must be removed to make it perfect: 'Tis only an hint of the *possibility* of mechanically solving the *Phenomenon*; though very likely it may require many other circumstances compleatly to make it out. But 'tis not my business here to follow it: I leave it therefore to receive accomplishment from maturer Inventions.

But (2.) to advance another instance. That Men should confer at very distant removes by an *extemporary* intercourse, is another reputed *impossibility*; but yet there are some hints in Natural operations, that give us probability that it is feasible, and may be compass'd without unwarrantable correspondence with the people of the Air. That a couple of *Needles* equally touched by the same *magnet*, being set in two *Dyals* exactly proportion'd to each other, and circumscribed by the Letters of the *Alphabet*, may effect this *Magnale*, hath considerable authorities to avouch it. The manner of it is thus represented. Let the friends that would communicate, take each a *Dyal*: and having appointed a time for their *Sympathetick* conference, let one move his impregnate *Needle* to any letter in the *Alphabet*, and its affected fellow will precisely respect the same. So that would I know what my friend would acquaint me with; 'tis but observing the letters that are pointed at by my *Needle*, and in their order transcribing them from their *sympathizing Index*, as its motion direct's: and I may be assured that my friend described the same with

his : and that the words on my paper, are of his inditing. Now though there will be some ill contrivance in a circumstance of this invention, in that the thus *impregnate Needles* will not move to, but avert from each other (as ingenious Dr. Browne in his *Pseudodoxia Epidemica* hath observed :) yet this cannot prejudice the main design of this way of secret conveyance : Since 'tis but reading counter to the *magnetick* informer ; and noting the letter which is most distant in the *Abecedarian circle* from that which the Needle turns to, and the case is not alter'd. Now though this pretty contrivance possibly may not yet answer the expectation of inquisitive *experiment* ; yet 'tis no despicable item, that by some other such way of *magnetick efficiency*, it may hereafter with success be attempted, when *Magical History* shall be enlarged by riper inspections : and 'tis not unlikely, but that present discoveries might be improved to the performance.

Besides this there is another way of secret conveyance that's whisper'd about the World, the *truth* of which I vouch not, but the *possibility* : it is conference at distance by sympathized hands. For say the relations of this strange secret : The hands of two friends being allyed by the transferring of *Flesh* from one into another, and the place of the Letters mutually agreed on ; the least prick in the hand of one, the other will be sensible of, and that in the same part of his own. And thus the distant friend, by a new kind of
Chiro-

Chiromancy, may read in his own hand what his cor-
reſpondent had ſet down in his. For inſtance, would I
in *London* acquaint my intimate in *Paris*, that *I am well* :
I would then prick that part where I had appointed the
letter [*I* :] and doing ſo in another place to ſignifie that
word was done, proceed to [*A*,] thence to [*M*] and
ſo on, till I had finiſht what I intended to make
known.

Now if theſe ſeemingly prodigious Phancies of ſecret
conveyances prove to be but *poſſible*, they will be war-
rantable preſumption of the verity of the former inſtance :
ſince tis as eaſily conceivable, that there ſhould be com-
munications between the *phancies* of men, as either the
impregnate needles, or *ſympathized hands*. And there is an
inſtance ſtill behind, which is more credible than either,
and gives probability to them all.

(3.) Then there is a *Magnetick* way of curing wounds
by anointing the *weapon*, and that the wound is affected
in like manner as is the *extravenate blood* by the *Sym-
pathetick medicine*, as to matter of fact is with circum-
ſtances of good evidence aſſerted by the Noble Sir *K.
Digby* in his ingenious diſcourſe on the ſubject. The
reaſon of this *magnale* he attempts by *Mechaniſm*, and
endeavours to make it out by *atomical aporrheas*, which
paſſing from the *cruentate* cloth or weapon to the wound,
and being incorporated with the *particles* of the *ſalve* car-
ry them in their embraces to the affected part : where the
medicinal

medicinal atomes entering together with the *effluvia* of the blood, do by their subtle insinuation better effect the cure, then can be done by any grosser Application. The particular way of their conveyance, and their regular direction is handsomely explicated by that learned *Knight*, and recommended to the Ingenious by most witty and becoming illustrations. It is out of my way here to enquire whether the *Anima Mundi* be not a better account, then any *Mechanical* Solutions. The former is more desperate; the latter perhaps hath more of ingenuity, then good ground of satisfaction. It is enough for me that *de facto* there is such an intercourse between the *Magnetick unguent* and the *vulnerated* body, and I need not be solicitous of the Cause. These *Theories* I presume will not be importunate to the ingenious: and therefore I have taken the liberty (which the quality of a Essay will well enough allow of) to touch upon them, though seemingly collateral to my scope. And yet I think, they are but seemingly so, since they do pertinently illustrate my design, viz. That what seems *impossible* to us, may not be so in *Nature*; and therefore the *Dogmatist* wants this to compleat his demonstration, that 'tis *impossible* to be otherwise.

Now I intend not any thing here to invalidate the certainty of truths either *Mathematical* or *Divine*. These are superstructed on principles that cannot fail us, except our faculties do constantly abuse us. Our *religious foundations* are fastened at the pillars of the *intellectual* world,
and

and the grand *Articles* of our Belief as demonſtrable as *Geometry*. Nor will ever either the ſubtile attempts of the reſolved *Atheiſt*, or the paſſionate Hurricanoes of the wild *Enthuſiaſt*, any more be able to prevail againſt the *reaſon* our *Faith* is built on, than the bluſtring *winds* to blow out the *Sun*. And for *Mathematical Sciences*, he that doubts their certainty, hath need of a doſe of *Hellebore*. Nor yet can the *Dogmatist* make much of theſe concessions in favour of his pretended *Science*; for our diſcourſe comes not within the circle of the former: and for the later, the knowledge we have of the *Mathematicks*, hath no reaſon to elate us; ſince by them we know but *numbers*, and *figures*, creatures of our own, and are yet ignorant of our *Maker's*.

CHAP. XXV.

(3.) *We cannot know any thing in Nature without knowing the first springs of Natural Motions; and these we are ignorant of.* (4.) *Causes are so connected that we cannot know any without knowing all; declared by Instances.*

But (3.) we cannot know any thing of Nature but by an *Analysis* of it to its *true initial causes*: and till we know the first springs of natural motions, we are still but Ignorants. These are the *Alphabet* of Science, and Nature cannot be *read* without them. Now who dares pretend to have seen the *prime motive causes*, or to have had a view of Nature, while she lay in her *simple Originals*? we know nothing but *effects*, and those but by our *Senses*. Nor can we judge of their *Causes*, but by proportion to palpable causalities, conceiving them like those within the sensible *Horizon*. Now t'is no doubt with the confiderate, but that the *rudiments* of Nature are very unlike the grosser *appearances*. Thus in things obvious, there's but little resemblance between

tween the *Mucous sperm*, and the compleated *Animal*. The *Egge* is not like the *oviparous* production: nor the corrupted *muck* like the *creature* that creeps from it. There's but little similitude betwixt a *terreous humidity*, and *plantal* germinations; nor do *vegetable* derivations ordinarily resemble their *simple seminalities*. So then, since there's so much dissimilitude between *Cause* and *Effect* in the more palpable *Phænomena*, we can expect no less between them, and their *invisible* efficient. Now had our Senses never presented us with those obvious *seminal* principles of apparent generations, we should never have suspected that a *plant* or *animal* could have proceeded from such unlikely *materials*: much less, can we conceive or determine the uncompounded *initials* of natural productions, in the total silence of our Senses. And though the Grand Secretary of Nature, the miraculous *Des-Cartes* have here infinitely out-done all the Philosophers went before him, in giving a particular and *Analytical* account of the *Universal Fabrick*: yet he intends his Principles but for *Hypotheses*, and never pretends that things are really or necessarily, as he hath supposed them: but that they may be admitted pertinently to solve the *Phænomena*, and are convenient supposals for the *use of life*. Nor can any further account be expected from humanity, but how things possibly may have been made consonantly to sensible nature: but infallibly to determine how they truly were effected, is proper to him only that saw them in the *Chaos*, and fashion'd them out

of that confused *mass*. For to say, the *principles* of Nature must needs be such as our *Philosophy* makes them, is to set bounds to *Omnipotence*, and to confine *infinite power* and *Wisdom* to our shallow *models*.

(4.) According to the notion of the *Dogmatist*, we know nothing, except we knew all things; and he that pretends to *Science* affects an *Omniscience*. For all things being linkt together by an uninterrupted *chain* of *Causes*; and every single motion owning a dependence on such a *Syndrome* of præ-required *motors*: we can have no true knowledge of any, except we comprehend all, and could distinctly pry into the whole *method* of *Causal Concatenations*. Thus we cannot know the cause of any one motion in a *watch*, unless we were acquainted with all its motive dependences, and had a distinctive comprehension of the whole *Mechanical* frame. And would we know but the most contemptible *plant* that grows, almost all things that have a being, must contribute to our knowledge: for, that to the perfect *Science* of any thing it's necessary to know all its *causes*; is both reasonable in its self, and the sense of the *Dogmatist*. So that, to the knowledge of the poorest *simple*, we must first know its *efficient*, the *manner*, and *method* of its *efformation*, and the nature of the *Plastick*. To the comprehending of which, we must have a full prospect into the whole *Archidoxis* of Nature's secrets, and the immense profundities of *occult Philosophy*: in which we know nothing till we compleatly ken all *Magnetick*, and *Sympathetick* ener-

energies, and their moſt hidden cauſes. And (2.) if we contemplate a *vegetable* in its *material* principle, and look on it as made of *Earth*; we muſt have the true Theory of the nature of that Element, or we miſerably fail of our *Scientific* aspirations, and while we can only ſay, 'tis *cold* and *dry*, we are pitiful *knowers*. But now, to profound into the *Phyſicks* of this heterogeneous maſs, to diſcern the principles of its conſtitution, and to diſcover the reaſon of its diverſities, are abſolute requiſites of the *Science* we aim at. Nor can we tolerably pretend to have thoſe without the knowledge of *Minerals*, the *cauſes* and *manner* of their Concretions, and among the reſt, the *Magnet*, with its amazing properties. This directs us to the *pole*, and thence our diſquiſition is led to the whole *ſyſteme* of the *Heavens*: to the knowledge of which, we muſt know their *motions*, and the *cauſes*, and *manner* of their *rotations*, as alſo the reaſons of all the *Planetary Phænomena*, and of the *Comets*, their *nature*, and the *cauſes* of all their *irregular appearings*. To theſe, the knowledge of the intricate doctrine of *motion*, the *powers*, *proportions*, and *laws* thereof, is requiſite. And thus we are engaged in the objects of *Geometry* and *Arithmetick*; yea the whole *Mathematicks*, muſt be contributory, and to them all *Nature* payes a ſubſidy. Beſides, *plants* are partly material'd of *water*, with which they are furniſht either from *ſubterranean Fountains*, or the *Clouds*. Now to have the true Theory of the former, we muſt trace the nature of the *Sea*, its origen; and hereto its remarkable

motions of flux and reflux. This again directs us to the *Moon*, and the rest of the *Celestial phaseis*. The moisture that comes from the *Clouds* is drawn up in *vapours*: To the *Scientifical* discernment of which, we must know the *nature* and *manner* of that action, their *suspense* in the *middle region*, the *qualities* of that *place*, and the *causes* and *manner* of their precipitating thence again: and so the reason of the *Spherical* figure of the *drops*; the causes of *Windes*, *Hail*, *Snow*, *Thunder*, *Lightning*, with all other *igneous* appearances, with the whole *Physiology* of *Meteors* must be enquired into. And again (3.) in our disquisition into the *formal Causes*, the knowledge of the *nature* of *colours*, is necessary to compleat the Science. To be inform'd of this, we must know what *light* is; and *light* being effected by a motion on the *Organs* of *sense*, 'twill be a necessary requisite, to understand the nature of our *sensitive* faculties, and to them the essence of the *soul*, and other *spiritual* subsistences. The manner how it is *materially* united, and how it is aware of corporeal motion. The seat of *sense*, and the place where 'tis principally affected: which cannot be known but by the *Anatomy* of our parts, and the knowledge of their *Mechanical* structure. And if further (4.) we contemplate the end of the effect we instant in, its principal final Cause, being the *glory* of its *Maker*, leads us into *Divinity*; and for its subordinate, as 'tis design'd for *alimental* sustenance to living creatures, and *medicinal* uses to man, we are conducted into *Zoography*, and the

the whole body of *Phyſick*. Thus then, to the knowledge of the moſt contemptible effect in nature, 'tis neceſſary to know the whole *Syntax* of Cauſes, and their particular *circumſtances*, and *modes* of action. Nay, we know nothing, till we know our ſelves, which are the ſummary of all the world without us, and the *Index* of the Creation. Nor can we know our ſelves without the *Phyſiology* of corporeal Nature, and the *Metaphyſicks* of Souls and Angels. So then, every Science borrows from all the reſt; and we cannot attain any ſingle one, without the *Encyclopædy*. I have been the more diſcuſs and particular upon this head, becauſe it affords a catalogue of the Inſtances of our *Ignorance*; and therefore though it may ſeem too largely ſpoken to in relation to the particular I am treating of, yet 'tis not improper in a more general reference to the ſubject.

CHAP. XXVI.

*All our Science comes in at our senses.
Their infallibility inquired into. The
Authors design in this last particular.*

(5.) **T**He knowledge we have comes from our senses, and the Dogmatist can go on higher for the original of his certainty. Now let the Sciolist tell me, why things must needs be so, as his individual senses represent them. Is he sure, that objects are not otherwise sensed by others, then they are by him? and why must his sense be the infallible Criterion? It may be, what is white to us, is black to Negroes, and our Angels to them are Fiends. Diversity of constitution, or other circumstances varies the sensation, and to them of Java Pepper is cold. And though we agree in a common name, yet it may be, I have the same representation from yellow, that another hath from green. Thus two look upon an Alabaster Statue; he call's it white, and I assent to the appellation: but how can I discover, that his inward sense on't is the same that mine is? It may be Alabaster is represented to him, as Jet is to me, and yet it is white to us both. We accord in the name: but
it's

it's beyond our knowledge, whether we do so in the *conception* answering it. Yea, the contrary is not without its probability. For though the *Images*, *Motions*, or whatever else is the cause of *sense*, may be alike as from the object; yet may the representations be varied according to the nature and quality of the Recipient. That's one thing to us looking through a *tube*, which is another to our naked eyes. The same things seem otherwise through a *green* glass, then they do through a *red*. Thus objects have a different appearance, when the eye is violently any way *distorted*, from that they have, when our *Organs* are in their proper *site* and *figure*, and some extraordinary alterations in the Brain duplicate that which is but a single object to our undistemper'd *Sentient*. Thus, that's of one *colour* to us standing in one place, which hath a contrary aspect in another: as in those versatile representations in the neck of a *Dove*, and folds of *Scarlet*. And as great diversity might have been exemplified in the other *senses*, but for brevity I omit them. Now then, since so many various circumstances concur to every individual constitution, and every mans *senses*, differing as much from others in its *figure*, *colour*, *site*, and infinite other particularities in the *Organization*, as any one mans can from it self, through divers *accidental* variations: it cannot well be suppos'd otherwise, but that the

conceptions convey'd by them must be as *diverse*. Thus, one mans eyes are more *protuberant*, and swelling out; anothers more *sunk* and *depressed*. One mans *bright*, and sparkling, and as it were swimming in a *subtile*, lucid moisture; anothers more *dull* and heavy, and destitute of that *spirituous* humidity. The *colour* of mens eyes is various, nor is there less diversity in their bigness. And if we look further into the more *inward* constitution, there's more variety in the internal *configurations*, then in the *visible* outside. For let us consider the different qualities of the *Optick* nerves, *humours*, *tumours* and spirits; the divers *figurings* of the brain; the *strings*, or *filaments* thereof; their difference in tenuity and aptness for motion: and as many other circumstances, as there are individuals in *humane* nature; all these are diversified according to the difference of each *Crafsis*, and are as unlike, as our *faces*. From these diversities in all likelihood will arise as much difference in the manner of the reception of the *Images*, and consequently as various *sensations*. So then, how objects are represented to my *self*, I cannot be ignorant, being conscious to mine own *cogitations*; but in what manner they are received, and what impresses they make upon the so differing *organs* of another, he only *knows*, that *feels* them.

There

There is an obvious, an easie objection, which I have sufficiently caveated against; and with the considerate it will signifie no more then the inadvertency of the Objectors. 'Twill be thought by slight discerners a ridiculous *Paradox*, that all men should not conceive of the objects of *sense* alike; since their agreement in the *appellation* seems so strong an argument of the identity of the *sentiment*. All, for instance, say, that Snow is *white*, and that Jet is *black*, is doubted by none. But yet 'tis more then any man can determine, whether his *conceit* of what he calls *white*, be the same with anothers; or whether, the notion he hath of one *colour* be not the same another hath of a very *diverse* one. So then, to direct all against the *knowing Ignorant*, what he hath of sensible evidence, the very ground work of his *demonstration*, is but the knowledge of his own *resentment*: but how the same things appear to others, they only *know*, that are *conscious* to them; and how they are in *themselves*, only he that *made them*.

Thus have I in this last particular play'd with the *Dogmatist* in a personated *Scepticism*: and would not have the design of the whole *discourse* measur'd by the seeming tendency of this part on't. The *Sciolist* may here see, that what he counts of all things most absurd and irrational, hath yet considerable shew of probability to plead its cause, and it may be more

then some of his presumed *demonstrations*. 'Tis irreprehensible in *Physitians* to cure their Patient of one disease, by casting him into another, less desperate. And I hope, I shall not deserve the frown of the Ingenuous for my innocent intentions; having in this only imitated the practice of bending a *crooked* stick as much the other way, to straighten it. And if by this verge to the other extream, I can bring the *opinionative* *Confident* but half the way, viz. that discreet modest *æquipoize* of Judgment, that becomes the sons of *Adam*; I have compassed what I aim at.

CHAP. XXVII.

Considerations against Dogmatizing. (1.) 'Tis the effect of Ignorance. (2.) It inhabits with untamed passions, and an ungovern'd Spirit. (3.) It is the great Disturber of the World. (4.) It is ill manners, and immodesty. (5.) It holds men captive in Error. (6.) It betrays a narrowness of Spirit.

I Expect but little success of all this upon the Dogmatist; his opinion'd assurance is paramount to Argument, and 'tis almost as easie to reason him out of a *Feaver*, as out of this *disease* of the mind. I hope for better fruit from the more generous *Vertuosi*, to such I appeal against Dogmatizing, in the following considerations; that's well spent upon impartial ingenuity, which is lost upon resolved prejudice.

(1.) *Opinionative confidence* is the effect of Ignorance, and were the *Sciolist* perswaded so, I might spare my further reasons against it: 'tis affectation of knowledge, that makes

him confident he hath it ; and his confidence is counter evidence to his pretensions to knowledge. He is the greateſt ignorant, that knows not that he is ſo : for 'tis a good degree of Science, to be ſenſible that we want it. He that knows moſt of himſelf, knows leaſt of his knowledge, and the exerciſed underſtanding is conſcious of its diſability. Now he that is ſo, will not lean too aſſuredly on that, which hath ſo frequently deceived him, nor build the *Caſtle* of his intellectual ſecurity, in the *Air of Opinions*. But for the ſhallow paſſive intellects, that were never engag'd in a through ſearch of verity, 'tis ſuch are the *confidents* that engage their irrepealable aſſents to every ſlight appearance. Thus meer ſenſible conceivers, make every thing they hold a *Sacrament*, and the ſilly vulgar are ſure of all things. There was no Theoreme in the *Mathematicks* more certain to *Archimedes*, then the *Earth's* immoveable *quiſcence* ſeems to the multitude: nor then did the impoſſibility of *Antipodes*, to antique ages. And if great *Philophers* doubt of many things, which popular dijudicants hold as certain as their *Creeds*, I ſuppoſe *Ignorance* it ſelf will not ſay, it is becauſe they are more ignorant. Superficial pedants will ſwear their controverſal uncertainties, while wiſer heads ſtand in *bivio*. Opinions are the *Rattles* of immature intellects, but the advanced Reaſons have out-grown them. True knowledge is modeſt and wary; 'tis ignorance that is ſo bold, and preſuming. Thus thoſe that never travail'd beyond one *Horizon*,
will

will not be perſwaded that the world hath any Countrey better then their own: while they that have had a view of other Regions, are not ſo confidently perſwaded of the precedency of that they were bred in, but ſpeak more indifferently of the *laws*, *manners*, *commodities*, and *cuſtoms* of their native ſoil: So they that never peep't beyond the common belief in which their eaſie underſtandings were at firſt indoctrinated, are ſtrongly aſſured of the Truth, and comparative excellency of their receptions, while the larger Souls, that have travelled the divers *Climates* of *Opinions*, are more cautious in their *reſolves*, and more ſparing to determine. And let the moſt confirm'd *Dogmatist* profound far into his indeared opinions, and I'll warrant him 'twill be an effectual cure of *confidence*.

(2.) *Confidence in Opinions* evermore dwells with untamed *paſſions*, and is maintained upon the depraved *obſtinacy* of an ungovern'd *ſpirit*. He's but a novice in the Art of *Autocracy*, that cannot caſtigate his *paſſions* in reference to thoſe *preſumptions*, and will come as far ſhort of *wiſdom* as *ſcience*: for the Judgement being the leading power, and director of action, if It be ſwaid by the *over-bearings* of *paſſion*, and ſtor'd with *lubricous opinions* in ſtead of clearly conceived *truths*, and be peremptorily reſolved in them, the *practice* will be as irregular, as the *conceptions* erroneous. *Opinions* hold the ſtirrup, while *vice* mount into the ſaddle.

(3.) *Dog.*

(3.) Dogmatizing is the great disturber both of our selves and the world without us: for while we wed an opinion, we resolvedly engage against every one that opposeth it. Thus every man, being in some of his opinionative apprehensions singular, must be at variance with all men. Now every opposition of our espous'd opinions furrows the sea within us, and discomposeth the minds serenity. And what happiness is there in a storm of passions? On this account the Scepticks affected an indifferent æquipondious neutrality as the only means to their Ataraxia, and freedom from passionate disturbances. Nor were they altogether mistaken in the way, to their design'd felicity, but came short on't, by going beyond it: for if there be a repose naturally attainable this side the Stars, there is no way we can more hopefully seek it in. We can never be at rest, while our quiet can be taken from us by every thwarting our opinions: nor is that content an happiness, which every one can rob us of. There is no felicity, but in a fixed stability. Nor can genuine constancy be built upon rowling foundations. 'Tis true staidness of mind, to look with an equal regard on all things; and this unmoved apathy in opinionative uncertainties, is a warrantable piece of Stoicism. Besides, this immodest obstinacy in opinions, hath made the world a Babel; and given birth to disorders, like those of the Chaos. The primitive fight of Elements doth fitly embleme that of Opinions, and those proverbial contrarieties may be reconcil'd, as soon as peremptory

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contenders. That hence grow *Schiſms*, *Hereſies*, and anomalies beyond *Arithmetick*, I could wiſh were more difficult to be proved. 'Twere happy for a diſtemper'd Church, if evidence were not ſo near us. 'Tis zeal for *opinions* that hath filled our *Hemiſphere* with ſmoke and darkneſs, and by a dear experience we know the fury of thoſe flames it hath kindled. 'Tis lamentable that *Homo homini* *Demon*, ſhould be a *Proverb* among the Profeſſors of the *Croſs*; and yet I fear it is as veriſiable among them, as of thoſe without the pale of viſible *Chriſtianity*. I doubt we have loſt *S. John's* ſign of *regeneration*: By this we know that we are paſt from death to life; that we love one another, is I fear, to few a ſign of their ſpiritual *reſurrection*. If our Returning Lord, ſhall ſcarce find faith on earth, where will he look for *Charity*? It is a ſtranger this ſide the Region of love, and *bleſſedneſs*; bitter zeal for *opinions* hath conſum'd it. Mutual agreement and inearments was the badge of *Primitive Believers*, but we may be known by the contrary *criterion*. The union of a Sect within it ſelf, is a pitiful *charity*: it's no concord of *Chriſtians*, but a conſpiracy againſt *Chriſt*; and they that love one another, for their *opinionative concurrences*, love for their own ſakes, not their *Lords*: not becauſe they have his *image*, but becauſe they bear one anothers. What a ſtir is there for *Mint*, *Aniſe*, and *Cummin* *controversies*, while the great practical *fundamentals* are unſtudied, unobſerved? What eagernels in the proſecution of *diſciplinarian* uncertainties, when the love of God and our

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neighbour,

neighbour, those Evangelical unquestionables, are neglected? 'Tis this hath consum'd the nutriment of the great and more necessary Verities, and bred differences that are past any accommodation, but that of the *last dayes* decisions. The sight of that day will resolve us, and make us ashamed of our petty quarrels.

Thus *Opinions* have rent the world asunder, and divided it almost into *indivisibles*. Had *Heraclitus* liv'd now, he had wept himself into *marble*, and *Democritus* would have broke his *spleen*. Who can speak of such fooleries without a *Satyr*, to see aged Infants so quarrel at *put-pin*, and the *doating* world grown child again? How fond are men of a bundle of *opinions*, which are no better then a bagge of *Cherry-stones*? How do they *scramble* for their *Nuts*, and *Apples*, and how zealous for their petty *Victories*? Methinks those grave contenders about *opinionative trifles*, look like aged *Socrates* upon his boyes *Hobby-horse*, or like something more *ludicrous*: since they make things their *seria*, which are scarce tolerable in their sportful *intervals*.

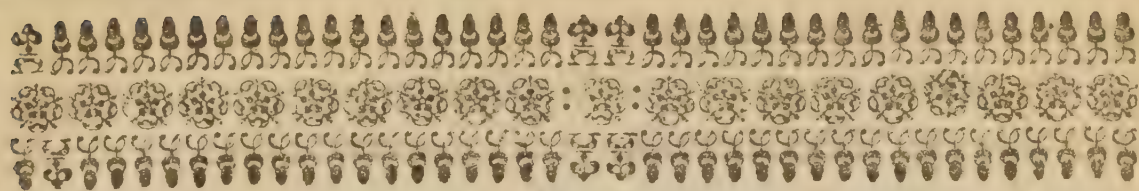
(4.) To be confident in *Opinions* is *ill manners* and *immodesty*; and while we are peremptory in our persuasions, we accuse all of *Ignorance* and *Error*, that subscribe not our assertions. The *Dogmatist* gives the lie to all dissenting apprehenders, and proclaims his judgement fittest, to be the *Intellectual Standard*. This is that spirit of immorality, that saith unto dissenters, *Stand off*, I am more

more *Orthodox* than thou art : a vanity more capital than Error. And he that affirms that things muſt needs be as he apprehends them, implies that none can be right till they ſubmit to his *opinions*, and take him for their director.

(5.) *Obſtinacy in Opinions* holds the Dogmatist in the chains of *Error*, without hope of emancipation. While we are confident of *all* things, we are fatally deceiv'd in *moſt*. He that affures himſelf he never *erres*, will alwayes *erre* ; and his preſumptions will render all attempts to inform him, ineffectiue. We uſe not to ſeek further for what we think we are poſſeſt of ; and when falſhood is without ſuſpicion embrac't in the ſtead of truth, and with confidence retained : *Verity* will be rejected as a ſuppoſed Error, and irreconcileably be hated, becauſe it oppoſeth what is truly ſo.

(6.) It betrayes a *poverty* and *narrowneſs* of ſpirit, in the Dogmatical aſſertors. There are a ſet of Pedants that are born to ſlavery. But the more generous ſpirit preſerves the liberty of his judgement, and will not pen it up in an *Opinionative Dungeon* ; with an equal reſpect he examines all things, and judgeth as impartially as *Rhadamanth* : When as the Pedant can hear nothing but in favour of the conceits he is amorous of ; and cannot ſee, but out of the grates of his *prison*. The determinations of the nobler Mind, are but *temporary*, and he holds them,

but till better evidence repeal his former apprehenſions. He won't defile his aſſent by prostituting it to every conjecture, or ſtuff his belief, with the luggage of uncertainties. The modeſty of his expreſſion renders him *infallible*; and while he only ſaith, he *Thinks ſo*, he cannot be deceiv'd, or ever aſſert a *falſhood*. But the wiſe Monſieur *Charron* hath fully diſcourſt of this *Univerſal liberty*, and ſav'd me the labour of enlarging. Upon the Review of my former conſiderations, I cannot quarrel with his *Motto*: in a ſenſe *Je ne ſçay*, is a juſtifiable *Sceptiſm*, and not miſ-becoming a Candidate of *wiſd. m.* *Socrates* in the judgement of the *Oracle* knew more then *All men*, who in his own knew the leaſt of *any*.



A N
A P O L O G Y
F O R
Philosophy.

IT is the glory of *Philosophy*, that *Ignorance* and *Phrensie* are it's Enemies; and it may seem less needful to defend *It* against *stupid* and *Enthusiastick Ignorants*. However, lest my discourse should be an advantage in the hands of *phancy* and *folly*; or, which is the greater mischief, lest it should discourage any of the more enlarged spirits from modest enquiries into *Nature*; I'll subjoyn this brief *Apology*.

If *Philosophy* be *uncertain*, the former will confidently conclude it *vain*; and the later may be in danger of pronouncing the same on their pains, who

seek it ; if after all their labour they must reap the wind, meer opinion and conjecture.

But there's a part of Philosophy, that owes no answer to the charge. The *Scepticks*, ΠΑΝΤΑ ΕΣΤΙΝ ΑΟΡΙΣΤΑ, must have the qualification of an exception ; and at least the *Mathematicks* must be priviledg'd from the edictment. Neither yet are we at so deplorable a loss, in the other parts of what we call *Science* ; but that we may meet with what will content ingenuity, at this distance from perfection, though all things will not compleatly satisfy strict and rigid enquiry. *Philosophy* indeed cannot immortalize us, or free us from the inseparable attendants on this state, *Ignorance*, and *Error*. But shall we malign it, because it entitles us not to an *Omniscience* ? Is it just to condemn the *Physitian*, because *Hephestion* dyed ? Compleat knowledge is reserved to gratify our glorified faculties. We are ignorant of somethings from our *specifical* incapacity ; of more from our *contracted* depravities : and 'tis no fault in the *spectacles*, that the *blind man* sees not. Shall we, like sullen children, because we have not what we would ; contemn what the benignity of Heaven offers us ? Do what we can, we shall be imperfect in all our attainments ; and shall we scornfully neglect what we may reach, because some things are denied us ? 'Tis madness, to refuse the Largesses of divine bounty on *Earth*, because there is not an *Heaven* in them. Shall we not rejoyce at the glad some approach of day , because it's overcast with a cloud, and follow'd by the
obscurity

obscurity of night ? and sublunary vouchsafements have their allay of a contrary ; and uncertainty, in another kind, is the annex of all things this side the *Sun*. Even Crowns and Diadems, the most splendid parts of terrene attains, are akin to that, which *to day is in the field, and to morrow is cut down, and wither'd* : He that enjoy'd them, and knew their worth, excepted them not out of the charge of *Universal Vanity*. And yet the Politician thinks they deserve his pains ; and is not discourag'd at the *inconstancy* of humane affairs, and the *lubricity* of his subject.

He that looks perfection, must seek it above the *Empyreum* ; it is reserv'd for *Glory*. It's that alone, which needs not the advantage of a foil : Defects seem as necessary to our now-happiness, as their Opposites. The most refulgent colours are the result of light and shadows. *Venus* was never the less beautiful for her Mole. And 'tis for the Majesty of Nature, like the *Persian Kings*, sometimes to cover, and not alway to prostrate her beauties to the *naked view* : yea, they contract a kind of splendour from the seemingly obscuring veil ; which adds to the enravishments of her transported admirers. He alone sees all things with an unshadowed comprehensive *Vision*, who eminently is *All* : Only the God of Nature perfectly knows her, and light without darkness is the incommunicable claim of him, that dwells in *Light inaccessible*. 'Tis no disparagement to *Philosophy*, that it cannot *Deifie* us, or make good the impossible promise of the *Primitive Deceiver*. It

is that, which he owns above her, that must perfectly remake us after the Image of our Maker.

And yet those raised contemplations of God and Nature, wherewith *Philosophy* doth acquaint us; enlarge and ennoble the spirit, and infinitely advance it above an ordinary level. The soul is alway like the objects of its delight and converse. A *Prince* is as much above a *Peasant* in *spirit*, as *condition*: And Man as far transcends the Beasts in largeness of desire, as dignity of Nature and employment. While we only converse with *Earth*, we are like it; that is, unlike our selves: But when engag'd in more refin'd and intellectual entertainments; we are somewhat more, then this narrow circumference of flesh speaks us. And, me thinks, those generous *Vertuosi*, who dwell in an higher Region then other Mortals, should make a middle species between the *Platonical* $\Theta\epsilon\omicron\iota$, and common *Humanity*. Even our Age in variety of glorious examples, can confute the conceit, that *Souls* are equal: And the only instance of that *Constellation* of Illustrious Worthies, which compose *The ROYAL SOCIETY*, is enough to strike dead the opinion of the Worlds decay, and conclude it in it's Prime. Reflecting upon which great persons, me thinks I could easily believe, that Men may differ from one another, as much as *Angels* do from *unbodied Souls*. And perhaps more can be pleaded for such a *Metaphysical Innovation*, then can for a *specifical* diversity among the *Beasts*. Such as these, being in good part freed from the intanglements of

sence

sense and *body*, are imployed like the spirits above; in contemplating the divine Artifice and wisdom in the works of Nature; a kind of anticipation of the *Æthereal* happiness and imployment. This is one part of the *Life of Souls*.

While we indulge to the *Sensitive* or *Plantal* Life, our delights are common to us with the creatures *below us*: and 'tis likely, they exceed us as much in them, as in the senses their subjects; and that's a poor happiness for Man to aim at, in which Beasts are his Superiours. But those *Mecurial* spirits which were only lent the Earth to shew Men their folly in admiring it; possess delights of a nobler make and nature, which as it were antedate *Immortality*; and, at a humble distance, resemb'e the joyes of the world of *Light* and *Glory*. The *Sun* and *Stars*, are not the worlds *Eyes*, but *These*: The *Celestial Argus* cannot glory in such an universal view. These out-travel theirs, and their *Monarchs* beams: passing into *Vortexes* beyond their *Light* and *Influence*; and with an easie twinkle of an Intellectual Eye look into the *Centre*, which is obscur'd from the upper *Luminaries*. This is somewhat like the Image of *Omnipresence*: And what the *Hermetical Philosophy* saith of *God*, is in a sense verifiable of the thus ennobled soul, That its *Centre* is every where, but its *circumference* no where. This is the ΑΛΗΘΙΝΟΣ ΑΝΘΡΩΠΟΣ; and what *Plotinus* calls so, the *divine life*, is somewhat more. Those that live but to the lower *concupiscible*, and relish no delights but *sensual*;

it's by the favour of a *Metaphor*, that we call them *Men*. As *Aristotle* saith of Brutes, they have but the *Μημίαια ἀνθρώπων ζώον*, only some shews and *Apish imitations* of *Humane*; and have little more to justify their Title to Rationality, then those *Mimick Animals*, the supposed *Posterity* of *Cham*: who, had they retain'd the privilege of Speech, which some of the *Fathers* say they own'd before the *Fall*; it may be they would plead their cause with them, and have laid strong claim to a Parity. Such, as these, are *Philosophies Maligners*, who computing the usefulness of all things, by what they bring to their *Barns*, and *Treasures*; stick not to pronounce the most generous contemplations, needless unprofitable subtilties: and they might with as good reason say, that the *light* of their Eyes was a superfluous provision of Nature, because it fills not their *Bellies*.

Thus the greatest part of miserable Humanity is lost in *Earth*: and, if Man be an *inversed Plant*; these are *inversed Men*; who forgetting that *Sursum*, which Nature writ in their Foreheads, take their Roots in this sordid Element. But the *Philosophical soul* is an *inverted Pyramid*; *Earth* hath but a point of this *Æthereal Cone*. *Aquila non captat muscas*, The Royal Eagle flies not but at noble Game; and a young *Alexander* will not play but with Monarchs. He that hath been cradled in Majesty, and used to Crowns and Scepters; will not leave the Throne to play with Beggars at *Put-pin*, or be fond
of

of *Tops* and *Cherry-stones*: neither will a Spirit that dwells with Stars, dabble in this impurer Mud; or stoop to be a Play-fellow and Copartner in delights with the Creatures, that have nought but *Animal*. And though it be necessitated by its relation to flesh to a Terrestrial converse; yet 'tis like the *Sun*, without contaminating its Beams. For, though the body by a kind of *Magnetism* be drawn down to this *sediment* of universal dreggs; yet the thus impregnate spirit contracts a *Verticity* to objects above the *Pole*: And, like as in a falling Torch, though the grosser Materials hasten to their Element; yet the flame aspires, and, could it master the dulness of its load, would carry it off from the stupid Earth it tends to. Thus do those enobled souls justify *Aristotles* Νῆς διέσταν. ὃ δὲ δὲ νόον; and in allayed sense that title, which the Stoicks give it, of ἀνιψασα οὐκ. If we say, they are not in their bodies, but their bodies in them; we have the Authority of the divine *Plato* to vouch us: And by the favour of an easie simile we may affirm them to be to the body, as the light of a Candle to the gross, and fæculent snuff; which, as it is not pent up in it, so neither doth it partake of its stench and impurity. Thus, as the *Roman* Orator elegantly descants, *Erigimur, & latiores fieri videmur; humana despiciamus, contemplantesq; supera & cœlestia, hæc nostra, ut exigua, & minima, contemnimus.*

And yetther's an higher degree, to which *Philosophy* sublimes us. For, as it teacheth a generous contempt of

what the grovelling desires of *creeping* Mortals Idolize and dote on; so it raiseth us to love and admire an Object, that is as much above terrestrial, as *Infinite* can make it. If *Plutarch* may have credit, the observation of Natures Harmony in the *celestial motions* was one of the first inducements to the belief of a *God*: And a greater then he affirms, that the visible things of the Creation declare him, that made them. What knowledge we have of them, we have in a sense of their Authour. His face cannot be beheld by Creature-Opticks, without the allay of a reflexion; and Nature is one of those mirrors, that represents him to us. And now the more we know of him, the more we love him, the more we are like him, the more we admire him. 'Tis here, that *knowledge wonders*; and there's an *Admiration*, that's not the *Daughter of Ignorance*. This indeed stupidly gazeth at the unwonted effect: But the Philosophick passion truly admires and adores the supreme *Efficient*. The wonders of the Almighty are not seen, but by those that go down into the deep. The *Heavens* declare their *Makers Glory*; and *Philosophy theirs*, which by a grateful rebound returns to its *Original source*. The twinkling spangles, the Ornaments of the upper world; lose their beauty and magnificence; while they are but the objects of our narrow'd senses: By them the *half* is not told us; and vulgar spectators see them, but as a confused huddle of petty *Illuminants*. But *Philosophy* doth right to those *immense sphears*, and advantagiously represents their Glories, both in the vastness

ness of their *proportions*, and regularity of their *motions*. If we would see the wonders of the *Globe* we dwell in; *Philosophy* must rear us above it. The works of God speak forth his mighty praise: A speech not understood, but by those that *know* them. The most Artful melody receives but little tribute of Honour from the *gazing beasts*; it requires skill to relish it. The most delicate musical accents of the *Indians*, to us are but *inarticulate hummings*; as questionless are ours to their otherwise *tuned Organs*. Ignorance of the Notes and Proportions, renders all *Harmony* unaffecting. A gay Puppet pleaseth children more, then the exactest piece of *unaffected Art*: it requires some degrees of *Perfection*, to admire what is truly *perfect*, as it's said to be an advance in Oratory to relish *Cicero*. Indeed the unobservant Multitude, may have some general confus'd apprehensions of a kind of *beauty*, that guilds the outside frame of the Universe: But they are Natures courser wares, that lye on the *stall*, exposed to the transient view of every *common Eye*; her choicer *Riches* are lock't up only for the sight of *them*, that will buy at the expence of *sweat and Oyl*. Yea, and the visible Creation is far otherwise apprehended by the *Philosophical Inquirer*, then the *unintelligent Vulgar*. Thus the *Physitian* looks with another Eye on the *Medicinal hearb*, then the *grazing Oxe*, which swoops it in with the common *grass*: and the Swine may see the *Pearl*, which yet he values but with the *ordinary muck*; it's otherwise pris'd by the skilful *Jeweller*.

And from this last Article, I think, I may conclude the charge, which hot-brain'd folly layes in against *Philosophy*; that it leads to *Irreligion*, frivolous and vain. I dare say, next after the *divine Word*, it's one of the best friends to *Piety*. Neither is it any more justly accountable for the impious irregularities of some, that have paid an homage to its shrine; then *Religion* it self for the extravagances both *opinionative* and *practick* of high pretenders to it. It is a vulgar conceit, that *Philosophy* holds a confederacy with *Atheism* it self, but most *injurious*: for nothing can better antidote us against it: and they may as well say, that *Physitians* are the only *murtherers*. A *Philosophick Atheist*, is as good sense as a *Divine one*: and I dare say the Proverb, *Ubi tres Medici, duo Athei*, is a Scandal. I think the Original of this conceit might be, That the Students of Nature, conscious to her more *cryptick* wayes of working, resolve many strange effects into the nearer efficiency of *second causes*; which common *Ignorance* and *Superstition* attribute to the Immediate causality of the *first*: thinking it to derogate from the Divine Power, that any thing which is above their apprehensions, should not be reckon'd above *Natures* activity; though it be but his Instrument, and works nothing but as impower'd from him. Hence they violently declaim against all, that will not acknowledge a *Miracle* in every extraordinary effect, as setting Nature in the Throne of *God*; and so it's an easie step to say, they deny him. When as indeed,

deed, Nature is but the chain of second causes; and to suppose second causes without a first, is beneath the *Logic* of *Gotham*. Neither can they (who, to make their reproach of Philosophy more *authentick*, alledge the Authority of an *Apostle* to conclude it *vain*) upon any whit more reasonable terms make good their charge; since this allegation stands in force but against its *abuse*, corrupt *sophistry*, or *traditionary impositions*, which lurk'd under the mask of so serious a name: at the worst, the Text will never warrant an universal conclusion any more; then that other, where the *Apostle* speaks of *silly women*, (who yet are the most rigid urgers of this) can justly blot the *sex* with an unexceptionable note of *infamy*.

Now, what I have said here in this short *Apology* for *Philosophy*, is not so strictly verifiable of any that I know, as the *Cartesian*. The entertainment of which among truly ingenuous unpossess'd *Spirits*, renders an after-commendation superfluous and impertinent. It would require a wit like its Authors, to do it right in an *Encomium*. The strict Rationality of the *Hypothesis* in the main, and the *critical* coherence of its parts, I doubt not but will bear it down to Posterity with a *Glory*, that shall know no term, but the *Universal ruins*. Neither can the *Pedantry*, or prejudice of the present Age, any more obstruct its motion in that *supreme sphere*, wherein its desert hath plac'd it; then can the howling Wolves pluck *Cynthia* from her *Orb*; who regardless of their
noise,

noise, securely glides through the undisturbed *Æther*.
Censure here will disparage it self, not *it*. He that ac-
cuseth the *Sun* of *darkness*, shames his own *blind eyes* ;
not its *light*. The barking of *Cynicks* at that *Hero's*
Chariot-wheels, will not sully the glory of his *Triumphs*.
But I shall supersede this *endless* attempt : *Sun-beams* best
commend themselves.

F I N I S.

S C I R ^E/_I *tuum nihil est:*

O R,

The Authors *DEFENCE*

O F

The Vanity of DOGMATIZING;

Against the

EXCEPTIONS

O F

The Learned *THO. ALBIUS*

In his Late

S C I R I.

No doubt *but* ye are the Men, and Wisdom shall dye
with you! Job.

LONDON,

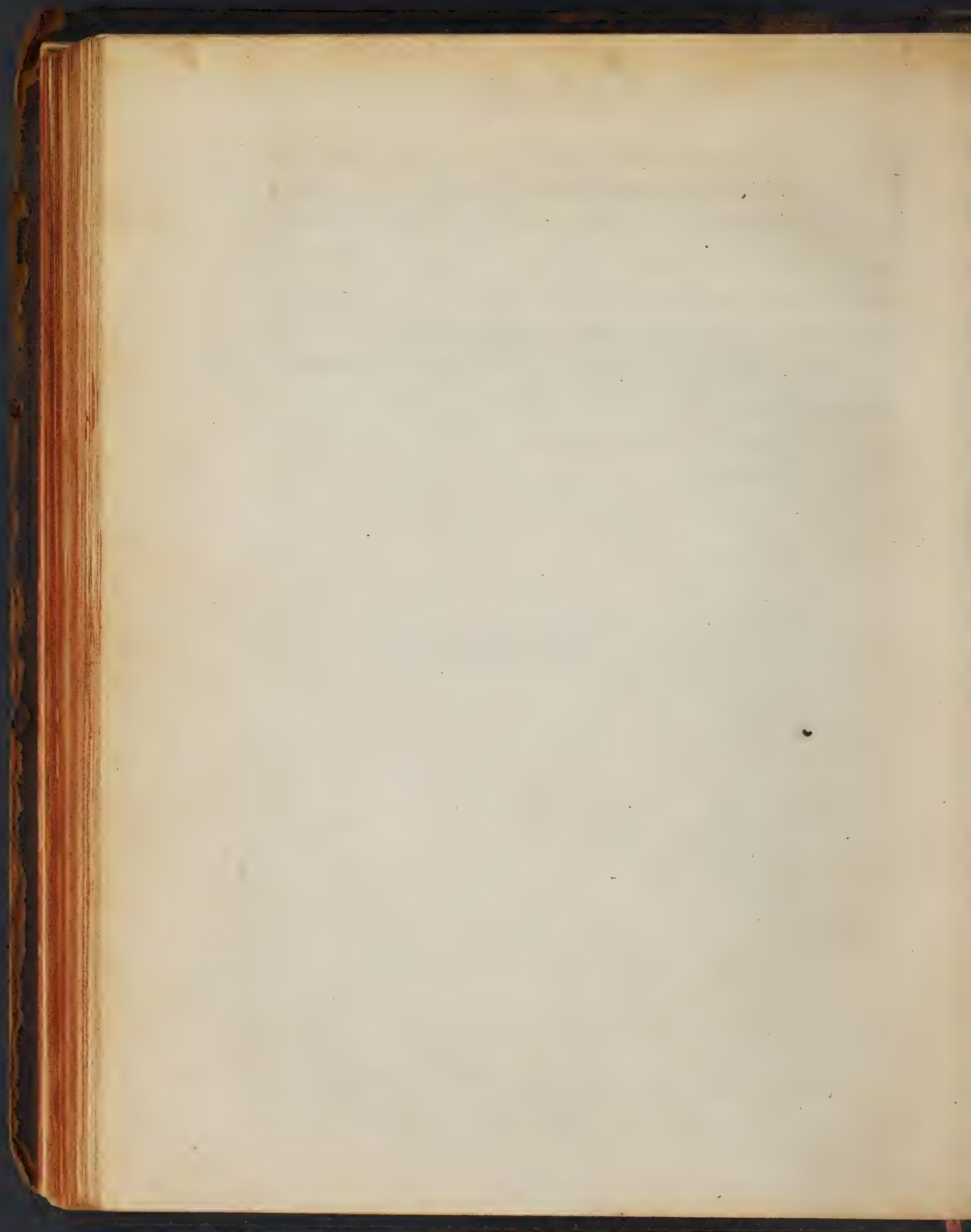
Printed by E. C. for Henry Everſden at the Grey-Hound
in St. Pauls-Church-Yard, 1665.

The Authors Apology

much ado to perswade my self to a Review of what I had written; and could have ben content to have left it without any other *vindication*, then what it could it self obtain from the *good nature* and *ingenuity*, of *impartial* perusers. And in this coldness of humor had without doubt deserved it, but that my Bookseller importun'd me for another *Edition*: which request of his having consented to, I saw my self under a necessity of *decorum* to return something on an occasion, in which *silence* perhaps might have been *ill-manners* to an ingenious and learned Adversary. But though the constraint of these circumstances overcame my aversness to writing any more on a subject, with which I thought I had done for ever; yet could it not prevail against the humour I had of troubling my self no more then needs in a business, to which I was *driven*, rather then *inclined* or *perswaded*. So that after I had resolv'd an *Answer*; it had been more difficult to have drawn my self to put it into any other *drss*, then what is most *easie* and *familiar*. Which yet was not the effect only of the *indisposition* and *laziness* of my humour; but a dictate of my discretion. For the truth is, I foresaw the occasion would not engage me in any thing, that I could think worthy of the *universal Language*; except I should have written a *Discourse*, and not an *Answer*. Besides which, had I used another *style* I must have been more diffuse, in reiterating what I had said in the
opposed.

for His Style.

opposed *Essay* ; otherwise those that understood not *English*, had been incapable of my *justification* ; and my self, and those that do, nauseated by the *repetition*. These then were the chief reasons of my continuing the Language I began with ; which I confess I was the more easily perswaded by , because there are late great examples of like practice, whose fashions 'tis no discredit to imitate. And to all I might add, that I love not that my Discourse should wear *Linsy-Woolsy*.





To the Learned

THO. ALBIUS.

SIR,



Soon as I had cast mine occasions into such order, as that they could afford me Liberty to take an Account of your SCIRI, I fell into a violent Feavour, which long detain'd me in an incapacity for matter of such a nature: And I thought would have excused me from an Answer. But Providence having restored me to better circumstances, I reassum'd my Intentions; which were the more slowly executed, because I confess I addrest my self unwillingly, and not without repugnance to the performance. For, the unreasonable heats, frequent partialities, unmanly bitterness; the babble, impertinence, and folly, I have taken notice of in the menage of Disputes, have quite brought me out of love with Controversies and Polemicks; In which, whatever is the Question propounded, that which is pursued by the eager Opposites, is, whose Passion is the strongest; or whose Pen can best express the Animosities that inspire the Disputants. The resentment I have of which misgovernments, was a principal motive
to

To the Learned

to the Discourse you have been pleased to make the object of your Reflections ; For observing the root of these Immoralities to lie in mens Assurance of their own Opinions, and confidence in lubricous & uncertain Tenents, I thought it was not improper in a squabbling, and contentious Age, to endeavour to detect the vanity of proud and confiding Ignorance ; and thereby to bring the less engaged and more manly tempers to a peaceable unconcernment and indifferency in the doubtful Quarrels of divided Parties and Interests. So that I cannot without some regret behold the Cross and unlucky issue of my Designs ; For by my dislike of Disputes I am engaged in one ; And by the very method I meditated of Peace and Reconciliation, am my self forced into the number of Contenters ; Whom, I confess, I have ever less admired, than pityed. And indeed the dislike I have had of that kind of Spirit, ever since I began to look on things with another Eye, than that of Prepossession and Education, hath often engaged me in Resolves contrary to my present Practice ; which neither the Interest that mine Opinions have in me, nor the Love of mine own Composures could never have urg'd me to violate. For to own an Engagement for the defence and propagation of the former, were to contradict my Subject ; and I hold it no more worth my labour to keep ado about my private Sentiments, then to write Books for the promoting my humor and appetites. I am not much concern'd, whether my delights please the Pallate of another, or disgust it. And Opinions
are

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are but Relishes. I was not in danger then, of being made inconstant to my better intentions by that opinionative eagerness I condemn: No, nor yet (if I understand my self) by any fondness of the present issues of my Pen; the best thought I have of which, is, 'that'tis in the Age of improvement, and therefore can without a blush confess the Failures of its Immaturity. And I am not very solicitous, that others should like that, which perhaps in a short time I shall dislike my self. For what ever heat attends the first sallies of young inventions, Time and advancing Judgment cools these delights as it doth those of the Senses. Thus then I might have been far enough from doing my self the displeasure of meddling in a Controversie, upon the usual reasons of such engagements; and'tis not any thing in the Nature of the Opposition, but Quality of the Person, that makes me judge my self obliged to a Rejoinder. And I thought I was concer'nd to remove those mistaken apprehensions of me and my designs, which are entertain'd by so considerable a person, for whom learned men have so great a regard, and my self no common value. For though, I confess, I am too proud to own a concernment for the good opinion of the rash and inconsiderate Herd of Mankind; yet from a sense which I hope derives from a better Principle than contemptible Popularity; I am not careless to stand fair in the thoughts of more valuable Decerners. So that my present undertaking is not to end a quarrel with you; For, without injustice to my self, I cannot own one; But to

(a) signifie,

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signifie, that I am not the Sceptick you suppose me. And that the Author of Sciri hath no Antagonist in him that writ against the Dogmatists. For if I understand yours, our ends are so far from being repugnant, that they are coincident; only we differ in the Means, and Method. The End of both is the Advance of Knowledge; which you think is best promoted by pressing a persuasion, that Science is not uncertainty. And I suppose that the quarrelsome World needs to be convinc't, That uncertainties are not Science. Now the progress of Knowledge being retarded by extream Confidence on the one hand, and Diffidence on the other; I think that both are necessary, though possibly one's more seasonable. For to believe that every thing is certain, is as great a disinterest to Science, as to conceive that nothing is so; Opinion of fullness being, as my Lord Bacon notes, among the causes want. So that there is no more reason we should be judged opposites from this diversity of our undertakings; then that he that decryes Covetousness, should be held an Adversary to him that opposeth Prodigality: or, he that undertakes a Feaver, to him that endeavours to cure a Dropsie. If we differ, then 'tis only in this, that you think it more suitable to the requisites of the present Age, to depress Scepticism; and perhaps, I look on Dogmatizing and confident belief as the more dangerous and common evil: which difference supposed, there is yet no ground for a Quarrel; for the amount will be but this; that one writes against Many, and the other against More.

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More. So that though I grant you, that the evil of Scepticism, is greater and more general, then that which I am set down against, I do thereby but yield you the honour to conflict the more formidable enemy, while with my weak, and less instructed Forces, I venture on but the less numerous mischiefs. And he that hath fought an Army, hath no reason to turn his Troops against the feeble power that could only conflict a Regiment. Yet, without boasting any gallantry in the undertaker: it appears from the irreconcilable feudes of the numerous Factions in divided Christendom: that Scepticism is not so much the temper of the Age; and that confident Opinion, is none of the meanest of modern Evils; but without doubt hath infected the far greater numbers. So that, I confess, 'tis to me matter of some astonishment, that a Gentleman of the Roman belief, and one that so well understands the constitution and affairs of Christendom, should be so much concern'd against a modest reservation in Opinions, at least, in such as the Authority of no Church hath determin'd, since 'tis evident that unreasonable confidence in doubtful matters is the raging Plague of our times: And one would think Catholicks should judge it, the great disinterest to Rome in particular; as I'me sure 'tis to the Christian world in general. Which sad affirmation is too easie to be read in those black and fatal Characters, the Rents and Schisms of the Church, and the Ruins and devastations of States and Kingdoms, that have derived from this root of evil. And indeed while men fondly

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doat on their private apprehensions, and every conceited Opinionist sets up an infallible Chair in his own brain, nothing can be expected but eternal tumult and disorder. For when they presume upon the certainty of their conceptions, they'l judge every thing by Models of their own, and be a Law unto themselves, and thus are rendered unmanageable by any Authority, but that of Absolute Dominion; and ungovernable by other Laws, but those of the Sword and violence. Nor is there any hopes of Peace and Order in Christendom, till the Age become more cold and indifferent to matters of circumstantial belief and conjectural opinion. Which free and healing spirit, if it were better advanc't upon Philosophers, and men of Parts and brain, would doubtless in time derive upon the Populace, and allay the tempests.

It appears then that to design against confident Opinion in such an Age as this, is no unreasonable project, nor the method of beginning in Philosophy improper, since the world will bear pretty patiently freedom in that, but will not yet indure the least relaxation or hæsitance in higher Theories. And things must be permitted to ripen by degrees. So that upon the account of seasonableness and general concernment, my attempt seems much more recommendable then yours; since' between the slaves of Interest, Humor, Superstition, Enthusiasm, Education and Authority, almost all the world are Dogmatists; while Scepticks are but a few sculking Renegado's, whose Intellects vice hath debauched, or the unreasonable confidence

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confidence of half-witted Opinionists hath made so. And indeed by striking at Dogmatical presumptions, I aimed at Sceptical neutrality also; And did not conceited Sciologists ascribe so much to their opinions, there would be no need of SCIRI's, or persuasives to easie and peremptory assents, which indeed have more need of restraints than Incentives; Since 'tis the nature of man to be far more apt to confide in his conceptions than to distrust them. And 'tis a question whether there be any Scepticks in good earnest. So that I am so far from deserving reproof from the Adversaries of intellectual diffidence; that were there reason for either, I might expect acknowledgments. For as I noted in the Epistle to the former Edition [Confidence in uncertainties is the greatest enemy to what is certain; and were I a Sceptick, I'd plead for Dogmatizing; the way to bring men to stick to nothing, being confidently to persuade them, to swallow all things.] For among a multitude of things carelessly received, many will be false, and many doubtful: and consequently a mind, not wholly stupid, will some time or other find reason to distrust, and reject some of it's receptions; upon review of which, perceiving that it imbraced falsehoods for great certainties; and was as much assured of them, as of those it yet retains; it will be in great danger of staggering in the rest, and discarding all promiscuously: whereas if a man measure out the degrees of his assent to Opinions, according to the degree of Evidence, being more sparing and reserved to the more difficult, and not

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thoroughly examin'd Theories; and assured only of those that are clearly apprehended, and have been fully thought of, He stands upon a firm Basis, and his Science is not moved by the gusts of phancy and humour, which blow up and down the multifarious Opinionists. For the assent that is difficultly obtain'd, and sparingly bestowed, is better establish't, and longer retained. The mind of man is too light and narrow a bottom to bear much certainty among the ruffling winds, and tumultuary waves of Passion, Humour and Opinion; and if the Luggage be prized equally with the Jewels, none will be cast out, till all be lost and shipwrack't.

It appears then how little reason you had to make me an Adversary, who, as well from the nature of the Discourse, as the frequent professions of my Intention, might more justly be thought a passionate Friend to the Cause you oppose me to; only as to what concerns Aristotle we differ. How much reason I have to complain therefore, of a Character I had so little reason to expect; I'll not appeal to any, but your self, to determine. And my opinion of your ingenuity deceives me, if you think not you have been too liberal to me, when you consider, that Sceptick is but a more civil term for Infidel and Atheist. But I'll not aggravate a wrong that may look like a Reflection upon a person, whom I am willing to retain an advantageous apprehension of; and whom, I would not justify my self, to criminate.

To be brief then, and to relieve your Patience, you oppose me under a double notion, as a Sceptick and an enemy
to

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to Aristotle. As to the former, I think I have already said what may reconcile us. Our ends are one, though our methods different. Nor are we more at variance in the second Instance in our main designments; For, that I aim'd at in those Reflections, was the Advance of Science by discrediting empty and talkative notionalities; and recommending the Mechanick and Atomical Philosophy. The same general ends you profess in yours; you vehemently declare against the garrulity of the Schools; and own a more than ordinary ardour for the Atomical Hypothesis. So that upon the main matter we are agreed. Only you affirm that Aristotle was for Atomes and the Corpuscularian Doctrine; and that the Peripateticks of the present Schools are Scepticks, and no Aristotelians. But my apprehensions are in these, somewhat different. I believe Aristotle was not so grossly inconsistent with himself as to oppose his own main Doctrine in Democritus and Leucippus: And cannot think that all his devoted Commentators for so many hundred years should have receded from their Master in the Fundamental assertion of his Philosophy. I consent indeed that the present Aristotelianism of Christendom is very divers in many things from that of the Antient Peripatetum; but not in an assertion that makes quite another thing of the whole Hypothesis. And as soon as I am convinc'd that Aristotle was an Atomist, and the Modern Peripateticks no Aristotelians, I'll confess that I have wronged him, and too much honour'd his pretended Followers.

There

To the Learned, &c.

There is nothing more that is very material to be added in this place; But that I have omitted the annexing your whole Text to my Reply, because I was not willing to swell it beyond the fit proportions of an Appendix. And indeed I had no need to do so, intending not enviously to quarrel with your words, but candidly to discourse your matter. In the conduct of which designment, I shall not take an occasion from our difference in this, or greater matters, to revile you, (a usual, though barbarous and unmanly practice) nor shall I retort with animosity those less obliging passages; which indeed my regard for your worth and Learning will scarce give me leave publicly to complain of. But I'll assure you, 'tis much besides mine intention, if you find any thing in this Reply, that is not fairly consistent with this profession, That I am

S I R,

Your Affectionate Honourer
and Servant

Jos. Glanvill.



S C I R I, *A.*

Sive

*Sceptices & Scepticorum à fure
Disputationis Exclusio.*

Remarques on the Title.

G.



Should never have thought my self concern'd in a Book, that wears such a Title; but that I found my Name in the first page made an ungrateful adjunct: and the opposing a discourse I had publish't, profess the occasion, and mark it aim'd at. How unjust 'tis to suggest that I am a *Sceptick*, is I think clear enough from what I have said already, and shall make more fully appear in the process. And how little kindness I have for the disputing way of procedure, I have publicquely declared. How proper then that part of the Title is in this application, any one may pass an easie judgement. But to what purpose old *Cato* stands there, with that *instructive oracle* in his mouth, which I remember ever since I cap't verses, *Contra verbosos*: I was pos'd to conjecture. Especially since the insignificant prattle, and endless garrulity of the *Philo-*

B

sophy

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sophy of the Schools, which this Gentleman seems to vindicate, is none of the least offences to those whom, whither they will or no, he will have be *Scepticks*. In consideration of this, and some such other misapplied appellations, I thought that this learned Man had an other notion of *Sceptick* then was usual; and casting mine eye over his late *Purgation*, presented to the *Cardinals* of the *inquisition*, I found that his *Scepticks* were some of the modern voluminous *disputing Peripateticks*, whom in that part of my Discourse where I deal with the *Aristotelian Philosophy*, I bestow a particular *Reflection* on. These it seems by the solicitation of their complaints against his Writings had obtain'd a general condemnation of them from the *Pope* and Consistory of *Cardinals*; whom therefore in his Appeal to the said *Cardinals* he accuseth of *ignorance*, *corruption* of the *Aristotelian Doctrines*, and tendency to *Heresie* and *Atheism*. And that these are the *Scepticks* of our Philosopher, appears also from several passages both of the *Præface* and *Body* of the Discourse I am rejoyning to. But then upon what account the celebrated *Gassendus* and the Author of the *Vanity of Dogmatizing* should be comprised under a common name with these, with whom they have so little confederacy either in *Doctrin* or *Design*; I cannot yet find the least ground for conjecture.

A.

Junioribus Academicis.

E*T* si non dubitem validioribus & magis opportunis auxiliis obviam itum esse exitiali illi Pyrrhonicæ contagio, quod nova audere non ita pridem occæpit; tamen, quia nil publici cauterii adauctum ad ulcus Glanvillianum jam biennio integro æstuosum audiveram, visum

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visum est silentibus potioribus ad meam infirmitatem devolutum esse onus, iniquitatem indisciplinatæ illius calumniæ Universo Philosophantium choro impositæ, si non avertere, certe aperire, & pluris disertioribus lacerandam exponere. — Page 1.

UPon the supposal then that I am a *Sceptick*, the learned Gentleman invades my *harmless* and *peaceable* *Essay* as a deadly *Pyrhonical* contagion, and an enemy to *Science*. But with what ingenuity I am charg'd, with what I have so frequently disclaim'd, I appeal to the professions of the *Discourse* it self to evidence: which whether they are arguments of a *Sceptical* aim and temper, let the *Dogmatist* judge between us. And though my *apology* for *Philosophy* may perhaps be defective in point of Judgement and Argument, for the clearing of what I undertook to vindicate; yet both the design and menage of it, one would think, should have secured me from suspicion of endeavouring to discourage *Philosophical* enquiries, by introducing a *despair* of *Science*. For on the contrary, one of my chief designs was, to remove that *sloth* and *laziness* which in these later ages hath *cramp'd* endeavour, and made men content to sit down with their slender acquits, as *Certainties* and *Demonstrations* which are scarce *Probabilities*. I desire it may be taken notice of once for all then, that I have nought to do with that shuffling Sect, that love to doubt eternally, and to question all things. My profession is *freedom of enquiry*, and I own no more *Scepticism* than what is concluded in the *Motto* which the *ROYAL SOCIETY* have now adopted for theirs, *NULLIUS IN VERBA*.

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So that there was no need of so solemn a warning to the *Universities* against my innocent discourse; whose greatest fault is, that 'tas been so unhappy as to be mistaken. For the *Ulcus Glanvillianum* (as my learned Assailant is pleased to call it) contains none of the supposed *venome*. Nor will it inspire any but *supine* and *passive* tempers with any other *spirit* then that of more diligent research, and careful pursuits of nature. I am not therefore concern'd in the Question our Author propounds to his junior *Academicks* to this purpose: Whether they would be severely *wise* for the conduct of their *Manners* and *Religion*, or enticingly *Rhetorical*, pleading for *Ignorance* and *Uncertainty*, and whistling their dependants into apparent *precipices*? Since one of the greatest quarrels I have against *Confident Opinion*, is, that it renders the *Dogmatist* *conceited*, not *wise*. And is so far from being serviceable to good *manners*, that it mischievously corrupts them, sowing Mens spirits with *Envy*, *ill Nature*, and *Moreseness*; and mingling their Religion with *Schism*, *bitrer Zeal*, and *Sedition*: And these are worse *precipices* then a modest and reserv'd belief can betray Men into. To what follows within this period, I'll say no more, then that there's a *Medium* between being *Blind* and *Infallible*. And *vanitas Dogmatizandi*, is not well explained by *vera pollicendi*.

A. *Viro non irascor, qui magno ingenio & eloquentiæ cum annis maturandæ flumine non vadando, --- pag. 3.*

G. IN this clause the learned Gentleman acknowledgeth my confession of *certainty* in *Faith*, and hopes of *Science* from *experiment*; neither of which can consist with a *criminal* and *dangerous Scepticism*: which yet he seems not willing

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willing to have me free from, adding, that I point at one, as the ground of my expectation, whom this learned Man will have believed a Favourer of the Pyrrhonian *Nihil Sciri*: The person aim'd at in this Reflection, I conceive, is *Des-Cartes*; though I confess, I remember not that sentence mention'd in his writings; for after the proposal of what might be expected from *experiment* and the progress of enquiry, I add, That *those that are acquainted with the fecundity of the Cartesian Principles will despair of nothing*. And if that great Man, possibly one of the greatest that ever was, must be believed a *Sceptick*, who would not ambitiously affect the title? And to give the *Pyrrhonians* one of the noblest and happiest wits that hath shone upon the world, is to yield a greater advantage to their Cause, then would be done by a thousand profest assertions of it. So that had I been guilty of such a Concession, I might thence more reasonably have been judg'd a Favourer of the *Scepticks*, then by any thing I have writ against the *Dogmatists*. For I am apt to think, that Mankind is like to reap more advantage from the *Ignorance* of *Des-Cartes*, then perhaps from the greatest part of the *science* was before him, and I cannot forbear pronouncing him the *Phosphoros* of that clear and useful *light*, that begins to spring in plentifully upon an awakened world. So that though the following *expostulations* are proper and seasonable in reference to our Authors *Peripatetical Scepticks*, yet are they most improper and injurious, if they have any aspect on *Des-Cartes*, or those that endeavour to promote that free and useful way of *Philosophizing* which he hath insisted in. But I add no more on this occasion, because 'tis possible I have mistaken the person intended by my Assailant. However, if the Reflection be not directed to him, 'tis to the excellent *Gassendus*, who is presently after introduced, under the Title of the *Great Interpreter* of *Epicurus*; who hath as little reason to be suspected of *Criminal Scepticism*, as the other. It is well known that these great

men were *Inquirers*, and it becomes not such to be *swearers*, nor is it therefore reasonable to conclude them *Scepticks*.

A. *Aliud offendiculum est complurium Modernorum effrænis impudentia, qui Aristotelem --- pag. 7.*

G. I Am glad to find my learned Assailant justifying all my censures of the Modern *Aristotelians*; only he accuseth them of one fault which I seldom find among them, *viz. modesty* in proposing their opinions; which our Authour inveighs against as a *criminal diffidence*. Put for my part I think the greatest number of that spirit can plead Not guilty to the accusation. And for those of them that are less assured in their sentiments, I should not reckon it among their crimes, to be wary and sparing of assent in notions so lubricous and uncertain, as are those they deal in. Though I confess, to keep such voluminous ado about acknowledg'd *uncertainties*, is a very reprehensible *vanity*. And doubtless the unprofitable toys of these later *Peripateticks*, have offended many against that Philosophy. But whether most of them are not the genuine derivations of the *Hypothesis* they claim to, may without difficulty be determin'd by any that will consider the natural *flatulency* of that aery *scheam* of notions. And I think they have no great reason to pretend to *ingenuity* or *judgement*, that accuse *Aristotle* for the faults of his Sectators. But from this last period of sence, I desire chiefly it may be noted, that our learned Author pleads not for the Modern *Aristotelianism*, which yet obtains in most of the Schools of *Christendom*: All the advantage I shall make of which at present is to question, Whether the rescuing men from an over fond value of such small wares, and the preventing the expence of time and pains

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pains upon such solemn trifles, as our Philosopher deservedly calls them, be like to be a prejudice to their pursuits of more *useful* Knowledge, and the Furtherance of *Science* ?

*Vos modo novi palmites surgentes in Vinum quod A.
latificet corda hominum, memores quod --- pag. 9.*

THough I confess I have not so great a value for the *Aristotelian* learning, as some others ; yet I am none of those, that would dissuade junior *Academicks* from the study of that *Philosophy*. Especially, I think *Aristotles Logick* and *Rhetorick* are to be acknowledg'd ; though, I am not of the opinion of *Averroes* that he was the inventer of either. And doubtless that reverence and observance is due to the Statutes of those *Universities* that recommend this Author ; yea and the *Antiquity* of that *Philosophy* (though it be far from being the *antientest*) will commend it to the Students of *universal* learning. Besides, I would have nothing avoided or condemn'd till it be understood : And were I more an enemy to that *Philosophy* then my Assailant can suppose I am, yet should I not dissuade the learning *It* ; since *primus sapientia gradus, est falsa intelligere*. Only, I think, 'twould be very injurious to Knowledge, if *Aristotle* should ingross men, and should his Placits be all receiv'd as the *dictates* of *universal Reason*. There are other *Hypotheses* more *antient*, and possibly more *useful*, that deserve to be enquired into. And 'tis an enlargement and enobling the minds of men to acquaint them with the various *Scheams* in which things have been represented. My design was not then to discourage any from inquiring into the *Aristotelian Doctrines*, especially as they are in their *original* : But to prevent mens sitting down for ever on his Composures, and making
his

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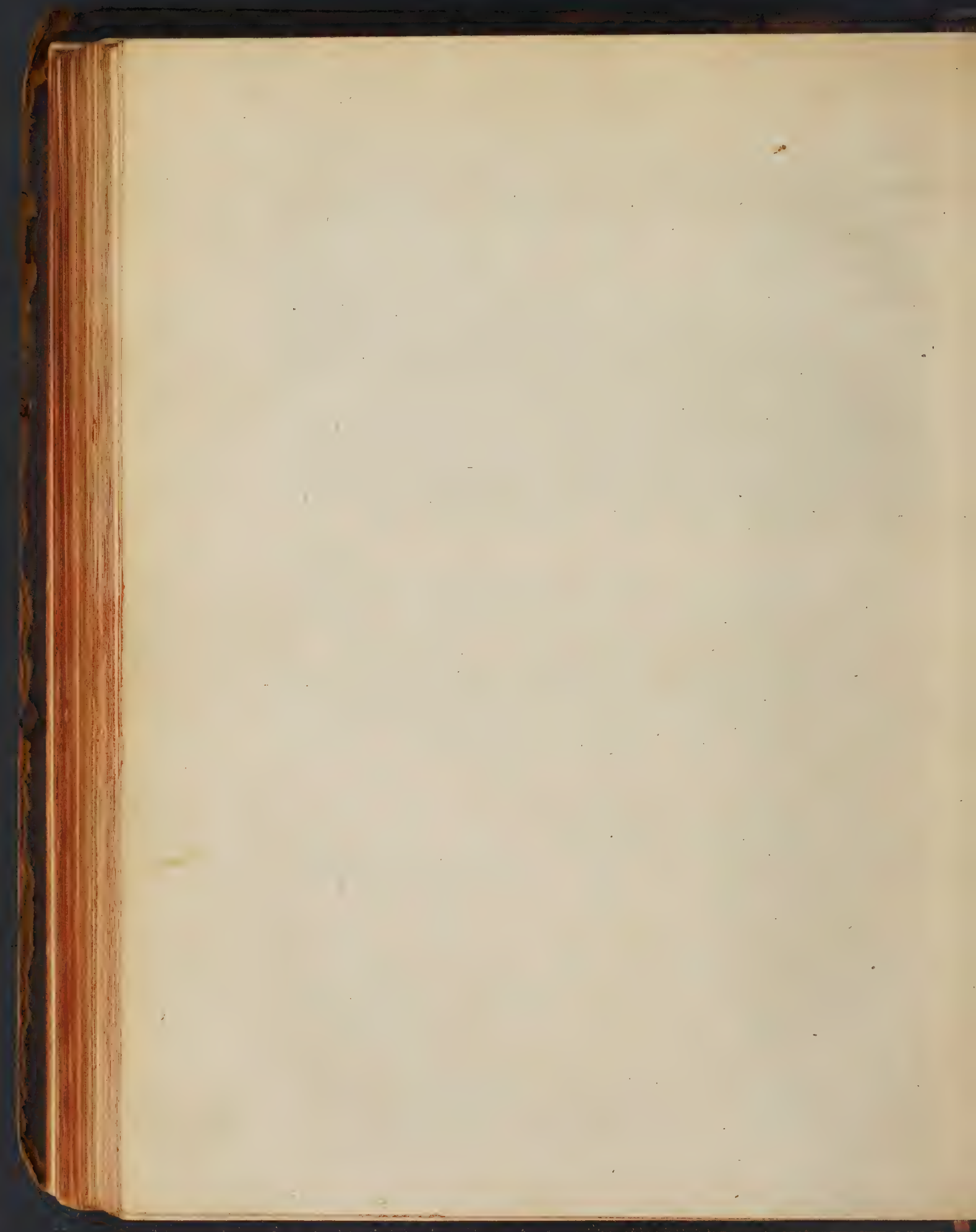
his *Placits* the *infallible measures* of *Truth* and *Nature*. Let *Aristotle* be *studied* then, but not *adored*. Let him have the *first* of our *Time*, but not *all*; the advantage of *prepossession* is great, which yet *Free Philosophers* I presume will grant him; only let *Pythagoras*, *Democritus*, *Plato*, and the more antient *Chaldean* wisdom, have their turns to be inquired into, and let the great and illustrious *Moderns* have *theirs*. 'Tis an unaccountable vanity, to spend all our time in raking into the scraps and imperfect remains of former ages, and to neglect the knowledge and clearer notices of our *own*, which (my Lord *Bacon* makes the *third*, but reckoning in the *Egyptian*) is the *Fourth*, and perhaps greatest *enquiry* of *Learning*. For *many have gone to and fro*, and *Science is increased*.

Methinks 'tis pity that so many improveable wits as frequent the *Universities*, should be hindred from enquiry; and tyed up to the writings of a single Authour, from the knowledge of the Sentiments of the *Philosophick* world, and studying the more instructive volumn of the *Universe*. Doubtless, since the dayes of *Aristotle*, the face of things is alter'd, and new *Phænomena* are disclosed, which his *Hypotheses* will no more suit, then the *Coats* of Children will a body that is at *full* and *advanced* stature. Besides, the greatest spirits of our dayes, proceed in another way of *enquiry*, which, if there were nothing in't but the *fashion* of the *learning* of the Age, it were however fit to be known by those that lay any claim to ingenuity, and have leisure for such researches. And it seems to me an unpardonable kind of *sloth*, (especially in *youth* that useth to be *busie* and *inquisitive*) to be contentedly ignorant of those great *Theories* that make such noise in the Age they live in; and to spend all their time in *that* which will signifie little without the *walls* of a *Colledge*. For the wiser world is of a differing
opinion

opinion from our Philosopher in the assertion of this *Paragraph*, viz. that no progress can be made in *Sciences* without the *Aristotelian* Grounds; and I think will hardly be brought to believe, *That those that have quitted those foundations must be alwayes to seek for Principles, and necessarily come short of Science.* For to think that the Principles of any Man should be the only and *infallible* measures of things, seems a fond overvaluing credulity that hath nothing to warrant it. And he that phancies that all succeeding mankind cannot light upon *Principles* as happy and likely, as those of *Aristotle*, but must eternally *despair* of *Science*, if they proceed in any other way, then he hath prescribed them; hath no pretence for so bold a judgment of *Possibilities*.

C

ACTIO





ACTIO PRIMA.

SCepsin infelici naturæ aborsu antiquitùs natam, A.
 & ipsiusmet pudore è linguis disertorum ubi
 diu habitaverat elatam, & fidei Christianæ
 constantiâ tumulatam, à vermium & insecto-
 rum epulis raptam, magicâ quadam operâ vivis resti-
 tuere conatus est Petrus Gassendus, acerrimæ vir Sa-
 gacitatis, nitidæ Eloquentiæ, copiosæ facundiæ, suavissi-
 morum morum, & diligentiae admirandæ. Idem (quod
 his omnibus majus est) Catholicæ fidei tenacissimus, &
 nusquam pravorum dogmatum suspectus, cum tamen
 hæc Sceptica infinitorum Errorum & omnium Hære-
 seôn mater sit, & illa ipsa seductrix Philosophia, &
 inanis fallacia, quam cavendam Apostoli monitu do-
 cuère Sancti. Hanc vir ille, cætera magnus, in ex-
 ercitatione suâ paradoxâ adversus Aristoteleos, non ut
 priùs tectam & scortorum more in tenebris vagantem,
 sed effronti vultu & fucatâ formâ turbis & foro osten-
 tare ausus est.

2. Illius exemplo, apud nos linguâ vernaculâ ean-
 dem exornatam produxit Vanitatis Dogmatizandi
 Author; ipse quoque & ingenio pollens & Eloquio.
 Neque enim à vulgaribus mentibus timenda sunt gran-

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*dia infortunia. Hæc mei laboris est occasio; propositum verò, si lumen cælitus affluat & vires calamo miuistret, hanc cadaveream scientiæ æmulam in sua sepulcreta compellere, & inominatis dentibus roendam tradere. Agedum igitur, quæsi nodum evol-
vamus.*

G.



He *Scepticism* which the constancy of Christianity lay'd in it's *Grave*, I dare say the Illustrious *Gassendus* would never have redeemed from thence. The *Scepticism* which consists in *Freedom* of inquiry, that noble pen recommended, and adorned; but did not restore: for *Campanella* and the great *Verulam* were before him; yet, *Avicenna* and others of his spirit among the *Antient* Peripateticks, were *Free* Philosophers. But what that *Scepticism* should be, that is consistent with so sharpe a wit, so neat and copious an *Eloquence*, such sweet manners, and admirable diligence, such firmness and stedfastness in the *Faith*, and so unsuspected an *Orthoxie*, as are ascribed, and deservedly, to that great person: And yet be the source of infinite *Errors* and *Heresies*, that seducing Philosophy and vain deceit, against which we have the Caveat of an Apostle; is beyond the reach of my conjecture. And I am the more confounded when I am told, That this Mother of *Heresie*, this vain deceit, is nothing but an endeavour to lessen the imposing Authority of a vain-glorious Heathen, whom some excellent persons, both Fathers and Philosophers, have accused, as one impious in Manners, and worse in Doctrine and Belief. A suppressor of the more antient and more valuable *Wisdom*: And one, that from a proud and insolent *Tassus* contemned, and continually quarrel'd with his betters. Yea, and who grew so far

far into this humour and contradiction that he would frequently unſay and contradict his own Assertions. One, whoſe credit grew up in the night of *Barbariſm* and *Ignorance*; and whoſe Principles are repugnant, many of them, to the *nature of things*, and the *Fundamentals of Faith*: I ſay, that an attempt to redeem the free-born ſpirits of Men, from an unworthy vaſſallage to ſo ſtigmatiz'd an Authority, ſhould be to this Learned Man ſo criminal and dangerous a buſineſs, is, I confeſs, to me, occaſion of ſome ſurpriſe and wonder. And if this be the faulty *Scepticiſm* Gaſſendus, and the Author of the *Vanity of Dogmatizing*, are accuſed of; let thoſe that have a mind to paſs their censure, make the worſt they can of the *Imputation*. That Gaſſendus was no *Sceptick* in the *old* and *common* notion, is apparent from the voluminous pains he hath taken in the building up a *Body of Philoſophy* upon the *Principles of Democritus* and *Epicurus*; and if he was not ſo fond of the *Principles* he undertook to illuſtrate, as to boaſt their *certainly*; propoſing them not in a *confident* and *affertive* form, but as *probabilities* and *Hypotheſeis*: I ſee no reaſon why his *modesty* ſhould be made his *crime*, and be ſo ſeverely animadverted on.

Nor doth the Author of the impugned *Eſſay* yet ſee any cauſe to be aſhamed of having followed his example in an affair ſo *innocent*; to ſay no more on't. And he cannot yet decern how that diſcourſe could yield an occaſion to this learned Man of oppoſing *Scepticiſm*, which he may lay in the duſt without concernment to the *Vanity of Dogmatizing*, or it's Author: who is no otherwiſe intereſted in the Paragraphs that follow for the aſſerting *Science*, and oppoſition of the *Scepticks*, but only to wiſh our Author his deſired ſucceſs in the undertaking. I am not therefore concerned to take notice of any thing further, till the Second Section of the Fourth Action. For though poſſibly in the intermediate diſcourſe, ſome things are ſaid, which are not

so cogent, and other some which might appear obnoxious to one that would be quarrellsome; yet because I wish well to the design, and attend not an *assault*, but *defence*, I shall pass all that without any other *Remarque*; but, that if this learned Gentleman had thought *Gassendus* and my self *Scepticks* in good earnest, his proof which must suppose the *certainty* of some *principles*, had been *precarious*; or, if not, *needless*.

A. ACTIO QUARTA. Sect. 2.

Ipsæ jam loquantur querelæ, illæ nempe quibus quatuor a tertio Capitula cumulavit --- pag. 51.

G. IT seems the learned Gentleman had a desire to make an occasion to solve the motion of the *Sea*, and *Magnetick Attractions*; since in my discourse I gave him none, having only mention'd them as things I would not insist on, and confest them better accounted for then *less acknowledg'd Mysteries*. Whether the reason of these darke *Phænomena* be well assigned by this Philosopher; I'll not put my self, upon the occasion of inquiring. That they are the *certain* and *infallible* causes, I suppose this learned Man's modesty will not permit him to affirm; and if they are but confest *probabilities*, here's no opposition to the *Scepticism* of the Author; which allowes ingenious and hopeful conjecture in resolving the appearances of Nature: though he fears, few Accounts will amount to *Certainties* and *Demonstrations*. So that though for mine own part I acquiesce in the *Cartesian* solution of these *Magnali*, as an Hypothesis that may content one, that is not *restlessly* and *unreasonably* inquisitive:

sitive: Yet even in that, when I would look deep, I discern objections which perhaps will very difficultly be satisfied: And which speak those ingenious offers to be but *attempts*, no absolute *performances*. And if this acute Philosopher think the *impulse* of the *external Winds* a sufficient cause of the *Flux* and *Reflux*; I shall not go about to disturb him in his satisfactions. *That will ease one Man's mind, that will leave an others restless*. Only I cannot well apprehend how so *constant* and *regular* an effect as the *motion* of the *Sea*, should depend upon so *uncertain* and *proverbially inconstant* a cause as the winds are. Or, if there were no difficulty in *that*, yet the learned Author may please to consider, that this is but the next cause of the *Phanomenon*, the cause of which, perhaps, is more hardly assignable then the other. And the nature and original of the winds, is, it may be, as abstruse a Theory as any in Philosophy. For in assigning Causes, in the *second* or *third*, commonly we are lost and non-plust, which is no inconsiderable evidence of humane *Ignorance* and *Deficiency*.

ACTIO QUINTA. Sect. I. A.

Tertio itaque eloquentissimæ dissertationis capite objicit ignorantiam illius rei quæ notissima--- pag. 57.

MY learned Assailant is now descended to the difficulties I propounded, and judge not yet satisfactorily accounted for; concerning which I affirm not, that they are doubts that cannot possibly be unriddled; for this were to discourage, and not to awaken inquiry; but that they have not

G.

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not yet been sufficiently explain'd, or explicable by any yet extant Hypothesis; a sad argument of *intellectual* deficiency, that after so much talk and indeavour after *Science*, the whole world should yet be to seek in matters they have the greatest advantages of being acquainted with. I am not therefore an enemy to any Essayes can be made towards the explication of the difficulties proposed; but should heartily embrace any hopeful offers for the clearing of those mysterious Theories. So that if this learned man propose any thing that may be probable; though it come not near, the title of *certainty* or *science*: I have so great a kindness for Ingenuity, and such a desire for the quieting my anxious and inquiring mind, that I shall give it an entertainment not like the usual ones of angry Disputants, who cannot endure any thing that proceeds from an Antagonist; but such a one as may evidence, that Truth is welcome to me, though it comes in a way of opposition to the petty interest of mine opinions. To the business then,

If to suppose the soul a distinct substance from the body and extrinsically advenient, be a great Error in Philosophy, almost all the world hath hitherto been mistaken: so that if this Gentlemans opinion be true, he hath confirm'd the *Scepticism* I endeavor to promote. But if we enquire into the Philosophy of the *Soul*, as high as any accounts are given of it, we shall find It's distinction from the body to have been the current belief of all the wiser Ages. For,

(1.) The highest times of whose Doctrines we have any History, believed it's *Præexistence*, and therefore certainly asserted it's *diversity* and *substantial distinction* from the *body* it informs. Of which briefly. We have *Præexistence* among the *Chaldean* Oracles

Χρὴ σὶ πνεύσαντες πρὸ φάθης καὶ πρὸς αἰῶνας,

Ἐνδὲν ἐπέμφθη σὶ ψυχὴ πολλὰ ἑσπεμένη γένε:

And

And afterwards more clearly

Δίξεν σὺ ψυχῆς ὁχλὸν ὅθεν ἢ πνι τᾶξαι

Σώματι πηδάσας ἐπὶ τᾶξιν ἀφ' ἧς ἐρρύης.

And *Psellus* in his Exposition of the *Chaldean Theology*, tells us, that according to their Doctrine Souls descended hither; Ἡ δὲ πλερύνει, ἢ διὰ βέλυσιν πατεικλῶ εἰς τὸ κοσμοῦσαι πειγείον λήξιν. And again *Zoroaster*, speaking of souls,

Ποτὶ γαῖαν ἀπ' ἐργασίαν περ χέονθ.

Besides which (2.) *Trismegistus* is express in the assertion of the same Doctrine; of which a testimony or two perhaps will not be impertinent. In his *Minerva Mundi*, he brings in *God* threatening those he had placed in an happy condition of life and enjoyment, with bonds and imprisonment in case of disobedience. Δεσμὸς καὶ κολάσεις ὑμῖν τεχνήσω. And they transgressing, he adds, καὶ τὰς ψυχὰς ἐκλάβετε ἐσωσιπιδύωαι. And in another place, assigns this for the cause of their incarceration; Ἐπίγνωτε δ' ἔν ᾧς διὰ τὰ πρῶτα περ χέοντα ὑμῖν κόλασι ταύτῃ ἐσωσῆτε, καὶ ἐσωμάτωσιν.

(3.) It was also the opinion of the ancient *Jews*, that Souls were first created together, and resided in a place they call *Golph*, a *Cælestial region*. Ad therefore 'tis said in the *Mishna*, *Non aderit Filius David priusquam exhaustæ fuerint universe animæ quæ sunt in Golph*. So that they believed all generations on earth to be supplied from that promptuary and element of Soules in Heaven; whence they supposed them to descend by the *North-Pole*, and to ascend by the *South*. Hence the saying of the *Cabbalists*, *Magnus Aquilo scaturigo Animarum*. And probably that other *Omne malum nobis ex Aquilone*. From which tradition 'tis likely also *Homer* had this notion,

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— — Δύω ὃ τὲ αἰ διέξειχθαι,

Ἄν' ὡς πρὸς βούλο κατὰ βαταὶ ἀνθρώπων.

Ἄν' δ' αὖ πρὸς νότον εἰσι δαίμονες, ἔδιδτε κείνη.

Ἄνδρες ἐσέχονται, ἀπ' ἀθανάτων ὁδὸς ἔστι.

(4.) What was the opinion of *Pythagoras*, *Plato*, and the greatest of the Greek Philosophers in this particular, is notoriously known to all men that know any thing of these matters. And I need no testimonies in so clear a business. It appears then from the allegations I have produced, that the most valuable wisdom of the antient world asserted a Doctrine which necessarily inferres and supposeth their opinion of the Souls being a *distinct substance from the body*. Which also

(2) Must be supposed by all that believe it's *natural Immortality*. For *separability* is the greatest argument of *real distinction*; especially that, which the Schools call *mutual*. Now the *Souls immortality* is a truth that hath had an unanimous reception from the better and wiser world. The *Egyptians*, *Chaldeans*, *Assyrians*, *Indians*, *Jews*, *Greeks*, and universally all that ever had a name for wisdom among the Antients, believed it. And what hath been the apprehension of latter ages, I need inform no body that is capable of judging in such inquiries. A *Council* of the Church of *Rome* it self hath determin'd it, and recommended it's proof and demonstration to all Christian Philosophers. But what need of more? 'tis the belief of Sir *K. Digby*, and our *Authors* own. And how *real separability* can consist with *identity* and *indistinction*, I know no possibility of apprehending. For that a thing can be *separated* from it *self*, can never be believed by any, but those that make a Religion of *absurdities*.

Vanity of Dogmatizing.

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(3.) The *Sacred* and *Mosaical* Philosophy supposeth the like *real distinction*; of which the expression of God's *breathing into Adams nostrils the breath of life*, is sufficient evidence. Yea, and all the Arguments that are alledg'd to prove it's immediate *creation*, do strongly conclude it an *other substance* from the *body*. Yea

(4) *Aristotle* himself affirms it; for saith he, λέγεται ὁ ἄνθρωπος μόνον διὰ τὸν ἐπιστήμονα, καὶ θεὸν ἢ μόνον. And again, ὁ δὲ νῦν χρεῖσθαι. Elsewhere, ἐπεὶ δὲ αὐτὸ τῇ ἐνεργείᾳ κοινονεῖ σωματικῇ ἐνεργείᾳ. And yet more clearly, ὁ δὲ νῦν ἔσται ἐν τῇ ἐνέργειᾳ ὅσα τὸς ἔσται. And once more, ὁ δὲ νῦν ἴσως θεοῦ τινος καὶ ἀπαθείας ἐστίν. Other testimonies I could bring to like purpose, but these are sufficient to evince that if *Aristotle* be consistent with himself, he believed the *real distinction* I contend for; And his *Peripateticks* I'm sure unanimously affirm it. To all which if I can add Sir *K. Digby's* opinion, I shall bid fair for our Authors assent to my *conclusion*, that 'twas *Aristotle's*, and the *Truth*.

(5) Then, That noble and celebrated friend of our Authors, affirms in his *Immortality* [that the *soul is a substance, and a substance besides the body*.] Yea, almost all that discourse of his leans upon that supposal. Yea

(6) Our Philosopher himself in his *Peripatetical Institutions*, affirms as much as ever I supposed: For he saith that ['Tis most evident that the *mind* is something of an other kind from *Quantity* and *Matter*, that 'tis noble and wholly opposite to the nature of *Quantity*, that 'tis a *substantial Principle* of Man, and no *mode* or *determination* of *divisibility*, and that there is nothing common to *Body* and *Spirit*.] Besides which, in the Fifth Book of the same *Institutions*, he discourses of the *Souls separation* from the *body*, and asserts it to be evident, that it perisheth not with it; because it hath actions that belong not to a *body*, but hath of it self the vertue of a *being*. And that it's power of existence is not taken away when the *body* fails, the *soul* being apart from

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and besides it. And that *matter* is not necessary to the *Souls* existence. Many other expressions there are in that discourse to like purpose, which seem to speak the *Souls* real distinction from the *Body* in as great variety of phrase as *diversity* and *distinction* can be spoken. So that how such passages consist with the doctrine of it's *Identity* with the *body*, I confess I am not *Metaphysical* enough to comprehend. And I believe very few else can perceive the consistency besides this Philosopher; whose *Metaphysics* of *whole* and *part*, have yet been entertain'd by none that I know of; and therefore though this should be acknowledged a good account, yet 'tis an Argument of the weakness of humane understanding that it hath not yet comprehended it.

I think by this time 'tis clear then, that the supposition of my procedure, the *Souls* distinction from the *Body*, is not peccant; except all the world, both *Antient* and *Modern*, hath been mistaken, and our Author also: which if it be granted, 'tis an instance of what I plead for. If not, my supposition is good, and the emergent doubt unanswer'd. And if our learned Author yet thinks it plain, that *either Man is no being*, or that the *soul and body are not two*, I must acknowledge such *Palams* to be the *Dogmatizing* I suppose. And I am willing to put it upon the issue, whether it be so to any body else but this Philosopher.

But (2) besides all this, it seems to me very clear from the *nature* of the *Things* themselves abstracting from *Authority*; That the *Soul* is a *substance* distinct from the *body*. For I think,

(1) 'Tis strongly concluded by the common Arguments that prove it *immaterial*; for *perception*, perception of *spirituals*, *universals* and other *abstracts* from sense, as *Mathematical lines*, *points*, *superficies*, *congenit notions*, *Logical*, *Metaphysical*, and *Moral*: *Self-reflection*, *Freedom*, *indifferency* and *universality* of *action*: these, I say, are properties not at all compatible with *body* or *matter*, though of never so pure

a mix-

a mixture. Nor is it conceivable how any of these should arise from *modifications* of *quantity* being of a diverse kind from all the *Phænomena* of *motion*. But

(2) If the soul be not a distinct substance from the body, 'tis then a certain *disposition* and *modification* of it; which this Gentleman in the 10 Lesson of his *Institutions* seems to intimate, saying, [*That since the soul is a certain affection — which is introduced and expell'd by corporeal action —*] he thence inferrs some thing that is not to our purpose to relate. And if so, since all *diversities* in *matter* arise from *motion* and *position* of *parts*, every different preception will require a different *order* and *position* of the parts of the *matter perceiving*, which must be obtained by motion. I demand then, when we pass from one conception to another, is the motion, the cause of this diversity, meerly *casual*; or directed by some act of knowledge? The former, I suppose, no Man in his wits will affirm; since then all our conceptions will be non-sense and confusion; *chance* being the cause of nothing that is *orderly* and *regular*. If therefore there be a knowledge in us that directs the motions that form every distinct conception: I demand concerning that *knowledge*, Whether it be in like manner directed by some other, or is it the effect of meer *casual* motion? If the former, we must run up in *infinitum* in our inquiry: and the latter admits the alledged absurdities. There is no way then of defending the assertion of the souls being *matter*, or any *modification* of it: but by affirming with Master *Hobbs* a *certain connexion* between all our *thoughts*, and a necessary *fate* in all things: which who ever affirms, will find difficulties enough in his assertion to bring him to mine, That there's a *Vanity* in *Dogmatizing*, and *Confidence* is unreasonable.

But of this I have had occasion to discourse more in another Treatise, and I shall not repeat what I have there written, or what others have said on the subject. Especially

since perhaps this learned Gentleman will not think himself concern'd in the Proof of this Conclusion, he having in his writings asserted it. But whether he have not unsaid it again in *this*, I appeal to any equal Decerner. And that the *soul* should be a *substance of another kind from matter*, that *hath nothing common with it*; a *substance separable from all body, to which matter is not necessary, and actually in the other state divided from it*: (all which and more to like purpose our Author hath in some of his Books affirmed;) and yet not be a *distinct substance*, but *really the same with the body to which it is united*; which he asserts in *this*; I say, how these so opposite affirmations can be reconciled, I have either not wit, or not charity enough to help me to imagine. I know this Authors doctrine is, that there are no parts before *separation and division*, and therefore no *real distinction*. But whether things in their natures so *divers as body and spirit*, which almost in nothing, even according to this Philosophy, communicate; are not *essentially* divided, though not *locally* distant, I am willing to leave to the Readers judgment. And I would fain know whereupon the *separability* of the *soul* and *body* is founded, if not upon the *real distinction* of their natures: so that though this notion may be less obnoxious when it relates only to *substances of the same kind*, and quality; yet when it concerns those that are so *essentially* distinct, as *body and spirit*, it seems most strangely lyable. Yea though it should be supposed a Truth, yet it must be acknowledged unconceivable; which sufficeth to satisfy my Conclusion.

A. Neq; me terret distinctio (qua pueris philosophiam garrientibus in sacco parata est) Entis perfecti & imperfecti--- pag. 58.

THe distinction of the Schools of a Being *perfect* and *imperfect*, is not I think so *childish* and *impertinent* as our Author would have believed. For though *Ens Imperfectum* in the *Metaphysical* sence, be non-sence and a contradiction; yet in *genere Physico*, as they speak, 'tis no absurdity: since a being may want some circumstances of *natural* compleatness and perfection; and yet be *Metaphysically* compleat and perfect: so that to affirm the *soul* an *imperfect* Being nakedly in it self, is to say no more, then that 'twas made with a *natural aptitude*, and *congruity* to a *body* by union with which 'tis *perfected* and *compleated*, being then furnish't with the requisites of its nature; which in like manner may be said of a *body* in humane form, *viz.* that 'tis defective and incompleat till it be furnished with the *principle* of Humane actions, for which it was designed. So that there's no absurdity in affirming, That a thing may be one in a *Physiological* and natural sence; and two in a *Metaphysical*; And so our Philosopher's *inference* is no *sequel*.

A.

2. *Quando itaque petit, Unde Anima veniat? Respondendum est, An dubitet unde Homo veniat? --- pag. 59.*

G.

THe Foundation of our learned Authors Answers to the proposed difficulties being overthrown; and it being made secure enough, *That the soul is a distinct substance from the body*; 'tis a pertinent and material enquiry to ask, whence the Soul is? And if our Philosopher will call *this* the *Man* according to the *Maxim*, let the question be proposed in his own phrase, and there's no danger of an absurdity.

Neg;

A. *Neq; Majorum quantumvis Reverendorum me quatit Autoritas; non dico illorum qui --- pag. 59.*

G. **I**T seems the learned Gentleman would fain reconcile the Authority of the *Church* asserting the *Souls Creation* to his main conclusion, that 'tis no *distinct substance from the body*; and to his inference thereupon, that 'tis improper and impertinent, to inquire *whence It came*. But whether what is said be a clear salve or a shuffle, let it be determin'd by any equal judgment. For either by *Homo quatenus intellectivus*, our Author means something that is the *same* with the body; or really *distinct* and diverse. If the former, he hath not satisfied the Authority of the *Church*, which affirms, the Soul as a *distinct* substance, to be the immediate subject of *Creation*; founded upon that clear distinction in the inspired writings [The body to the dust, and the Soul to God that gave it.] But if he mean the latter, he hath not provided for his own assertion and *hypothesis*. Besides (2.) If man as *intellective* be *created*, then either he means the *whole* man, or only *that* by which he's *intellective*; the former is against all sense and experience. And the latter overthrows all our Author's Answers, with the Proposition upon which they are erected. For if there be some thing in man which is the subject of *divine power* and *action*; and some other thing that is the subject of *natural production* and *generation*; it seems to me apparent that these must be two things really distinguish't. For the same thing cannot be *created* and *naturally produced*. For *Creation* supposeth the *production* of the whole *ex nihilo*, both *sui & subjecti* (as the Schools phrase it) without the co-operation of any thing with the divine superlative

lative power : whereas all *generation*, according to truth and the same Hypothesis, at least supposeth one of them, and is perform'd by natural agents. And I think the case is plain enough when 'tis brought to this, Whether the same thing can be produced of *something* and *nothing*, with created assistance, and without it? Since the *Actions* then are so *infinitely diverse*, I think I shall not be reprehensibly *Dogmatical*, in affirming the terms *distinct*. What the Gentleman says more, seems to be involv'd, and looks like a designed evasion. And if [*one action* produceth a man, a Creature equivalent to a *Beast* and *Angel*] I demand, Whether this one action be *divine* or *natural*, from *God* or the *generant*? If the former, every *man* is as *immediately created* as the *first*. And the latter quite excludes *creation*, and supposeth *God* no otherwise to *act* in giving being to our Souls, then in each common production. 'Tis necessary therefore that the terms produced be *distinct*, when the Actions whereby they are produced are so vastly *diverse*; and that the Soul have an Origination different from the *Formation* of the *body*, of which 'tis more *pertinent* to *inquire*, then *easy* to return an *Answer*.

3. Ex hac Veritate derivamur ad sequentes duos A. nodos patentissimè solvendos. --- pag. 60.

IN *this* and the following *Paragraphs* our Author supposeth his Doctrin of the *identity* of the *soul* and *body* for an *Answer*; And I think after what hath been said, I have as good reason to suppose mine of the *diversity* for a *reply*. But how the *definition* of a *Part* enervates my enquiry, I cannot imagine, since if [*Parts are, out of which by composition are made one*] And the *body* and *soul* be supposed

G.

parts of the Man (which may well enough be allowed upon the account of what hath been said) I see not but why we may inquire, how these parts, whose natures are so different, can be compounded and united.

A. *Currit idem Error in sequenti difficultate, quæ lūget nesciri quomodo Anima moveat corpus, --- pag. 61.*

G. **W**Hether my *supposal* be an *Error*, we have seen already; if it be not, our *Philosophers Answer* is so. And whither the implied assertion that the *Soul* moves not the body be not one, I appeal to any man, that understands he hath any claim to such a being. For though many of our actions, and possibly more then are suspected, may be allowed to be meer *Mechanick* motions; yet the experience of all the *World* attests, that our *wills determine* and *excite* not a few of our *corporeal motions*. What else means the *distinction* of the *Schools* of actions *imperate* and *elicit*? And how is it that we can *speak* and *move* at pleasure, and in spite of all *corporeal impulse*, desist from *external action*? And if Man be a meer *Mechanicks Engine*, farewell *Free-will*, *Virtue*, *Vice*, *Laws*, *Religion*, *rewards* and *punishments*. A *clock* were as capable of these, according to our *Philosopher's Hypothesis*, as an *humane Automaton*.

A. *Vere enim Unum membrum animatum movet aliud, sed non aliqua substantia quæ sit pura Anima --- pag. 61.*

TIs true, one *animate member moves another*, but the *motion* must somewhere begin. And though those which are *purely corporeal* in us are excited by *material* agents; yet others we find, which derive from an higher *Principle*, *viz.* a *free and unconstrained will*. And it seem strange to me that men should be so much in love with their private *speculations*, as for their sakes to confront their *own*, and all the *worlds experience*. What follows, no body that I know, affirms, *viz.* [That a substance which is a pure *Soul* moves a member wherein there is none]. G.

But to what concerns other *Animals*, the learned Author knows, that the *Platonists* assign them *Souls independent* on their *Bodies*; and the *Peripateticks*, substantial *Forms distinct* from *matter*, which are the source and Principle of their *Actions*. So that according to either of these *Hypotheses*, the question may as pertinently be proposed concerning *their kind*, as our *own*, and will be as difficultly answered. Indeed the excellent *Monsieur Descartes*, and his followers that affirm, all *bruit Actions* to be *Mechanical*, are not concern'd in the inquiry. And if this be the belief of our Philosopher, I'll not endeavour to disturb his *Hypothesis*. Only this I'll add to our purpose, That though we suppose the *Actions* of *Beasts* to be *fatal* and *material*, yet there's no reason to infer the same of *ours*, since we *feel* it otherwise. And 'tis no very reasonable method of arguing, to conclude from an *opinion* of things we can but *conjecture*, to the *denial* of things we *certainly feel*, and *know*. So that though, as our Author insinuates, there may perhaps be no kind of *corporeal Actions* in our selves, which are not in bruits; yet 'tis not therefore necessary to infer, that they proceed from a like principle in both: much less that we should conclude, that none of our *own actions* are begun by a principle *distinct* from the *body* and *immaterial*; because we believe that

theirs are not so. On the other side methinks the Argument will be stronger to infer, That because we *feel* a substance distinct from matter to be the cause of some of our motions; that therefore there may likely be an incorporeal substance that is the principle and spring of some of *theirs*: And 'tis better to conclude from certainty to conjecture, then from conjecture against certainty.

A. 4. *Ultimæ, quas in hoc capitulo plangit, tenebræ collocatæ sunt in ignorantia illius motus, --- pag. 62.*

G. **T**He difficulties about the *direction* of the *Spirits* concern not only *Man*, but all other *Animals*, supposing them to do any thing by a principle of *Knowledge* and *Animadversion*. Or, though we judge all their actions *Mechanical*, yet the Account will be more difficultly rendred that way, then by supposing them to act by an *animadversive* principle. For how such an infinite variety of motions should be regularly menaged, and conducted in such a Wilderness of passages and distinct avenues by meer *blind impellents* and *material* conveyances, I have not the least shadow of conjecture. And though *Des-Cartes* hath made the best attempts in this kind of any hath yet appear'd in the *Theory*, yet there are *Mechanical* difficulties in the way of his Solutions, which perhaps will never be well satisfied. But our Philosopher confesseth here the defect of his *Anatomy*; and though he thinks himself secure of the *general Cause*, yet the *particular Direction* he acknowledges wonderful, and not yet sufficiently discover'd.

Verum Author casum proprium Homini constituere videtur, ostentans voluntatem & fortassis--- pag. 63. A.

TO prove that the Will is not alwayes moved by some precedent *passion*, and consequently that the *Soul* is the immediate principle of some of our *actions*, I make this double offer : G.

(1.) 'Tis clear from experience, that, though many of our *volitions* are *motions* from the *Passion*, yet some of our *Determinations* are from the *Understanding* and *Immaterial* Faculties. And sometimes we set our *Wills* to determine in things that are purely *indifferent*, to make tryal of our *Liberty*; when we find not the least provocation or incitement to the action from any *emotion* of the *body*. And indeed to suppose every action of the Will to depend upon a previous *Appetite* or *Passion*, is to destroy our *Liberty*, and to infer a *Stoical Fatality* with all the dangerous consequences of that Doctrine.

(2.) Our Author's proof that there is no *dispassionate volition*, is an insinuation, that there is no Knowledge without an *impulse* from the *Phantasms*; a Conclusion which may be easily disproved, by those highly *abstract Speculations* which the mind of Man sometimes entertains it self with, when it puts off all the cloathing of the *Imagination*, and raiseth it self to a temper for those noble enquiries about *God* and *Immaterials*: And if there be no *Intellect* *ἀνευ φαντασμάτων*, as *Aristotle* speaks, for ought I know, we lose one of our chiefest Arguments for our *Immortality*: Besides which, I suppose our learned Author will not think it for his credit, to be told, that he is in the very rode of the *Hobbian Hypothesis*; which will clearly enough appear,

if we consider these his Assertions; [That the *Soul* is no *distinct* substance from the *Body*, that it contributes nothing towards its motion; that our *Wills* are moved by precedent or *present Passion*, which doubtless is excited by something that is not in our power; that all our *Intellections* are from *Phantasms*, and consequently, nothing else but *elevated sense*, and that all both *natural* and *free* actions are performed by *motions* deriv'd from the *heart*] I say, who ever considers, how *these* symbolize, yea, and are one with the main Principles of that irreligious *Philosophy*, must without an excess of *Charity*, suppose our Philosopher to have shaken hands with the *Leviathan*.

Briefly then, 'tis confest, that the *Mechanical* way of conveyance and direction of the *Spirits* in *Animal performances* is yet undiscover'd, and that the channels and particular passages of *Mechanical* motions (which all *ours* are supposed to be) is yet *occult* and *manifest*. And though this Gentleman affirms, the *Heart* to be the Fountain of *animate Operations*, yet 'tis but an unapproved presumption; and the greatest Master of *Mechanicks* that ever was, the Illustrious *Des-Cartes* has deriv'd all these *motions* from the *brain*, in which he's follow'd by the greatest part of profoundest Speculators; so that it seems we are not *certain* of the *first spring* of the *motions* we enquire of; much less can we certainly determin the *minutes* and *particularities* of *direction*: and if any of our *actions* are deriv'd from our *Souls*, which our Author seems unwilling to hear of, though I think I have made it sufficiently evident, the *difficulties* I urg'd upon that *supposal* have not had the least *offer* towards *solution*.

A. 5. Caput quartum Sensationis & Memoriae inexplicabiles esse naturas objicit. --- pag. 64.

I am

I Am no further concern'd in the beginning of this *Section*, then to mind this learned Gentleman how different *his* apprehension of *Des-Cartes* his *Hypothesis* of the manner of *Sense*, is, from *that* of his ingenuous and applauded friend Sir *K. Digby*; who calls not his opinion a *fanstical conjecture*, but thus Prefaces to the recital of his *Hypothesis*. [*Monsieur Des-Cartes*, (who by his great and heroick attempts, and by shewing mankind how to steer and husband their reason to the best advantage, hath left us no excuse of being ignorant of any thing that is worth the knowing) explicating the nature of *Sense* ——— and then goes on to declare his opinion of this matter, which he concludes with this character; of a colour very diverse from our Author's [This then is the sum of *Monsieur Des-Cartes's* Opinion, which he hath very finely exprest with all the advantages that opposite examples, significant words and clear method, can give unto a witty Discourse; which yet, is but a part of the commendations he deserveth, for what he hath done on this particular: he is over and above all this, the first I ever met with who hath published any conceptions of this nature, whereby to make the *Operations* of *Sense* intelligible, Certainly, this praise will ever belong unto him that he hath given the first hint of speaking groundedly, and to the purpose upon this Subject; and whosoever shall carry it any further (as what important mystery was ever born and perfected at once) must acknowledge to have deriv'd his light from him.] This is the censure that excellent person gives of *Des-Cartes*, and his Opinion, which his dear Friend our Author, hath with so much severity reflected on. And the learned Knight professeth himself of *Des-Cartes's* mind in all the other circumstances of this *Hypothesis*, except the *Subject* of this *Motion*. So that I wonder that our Philosopher should so far forget himself, as to put such a
flurre

flurre upon the judgment of his admired Friend, by speaking so contemptuously of a Notion that learned Man had so much, and so deservedly, applauded. What follows is already answer'd.

A. *Sed nè nihil novi dicat, calumniatur sensu solo non posse agnosci quantitates rerum, distantias, --- pag. 65.*

G. **O**ur Author in this Period, wonders at my *Affertion*, and I wonder as much at his *wonder*; which is not occasioned by any affirmation of *mine*, but by a mistake of his *own*: for my doubt (as plain as I could express it) is, How, since there is nothing in the *Brain*, the *seat* of *Sense*, to represent *external* objects but *motion*, (for which I have the suffrage of his noble friend, whose method he professeth to follow) how, I say, we should by *that* know *figures, distances, magnitudes, and colours*, things of another *kind* from *motion*; which therefore cannot represent them, but by some *knowledge* in the *Soul*, which we are not aware of; and how the *scant* and *narrow* images in the *Brain* should notify the *vastest* objects, in their large dimensions, without some *secret Inference* and *Geometry* in the *Soul*, is unconceivable: But what this Knowledge is, we know not. This is the sense of the difficulty propos'd, which, how it is explicated by the *Optical* demonstrations the Gentleman talks of, the *Opticks* of my understanding cannot discover. For the rest I dare venture it without an Answer.

6. *Proximus in Memoriam labor expenditur. Illi. A.*
us explanationem ut impossibilem declaret, --- pag. 66.

7. *Imprimis, decidi à moventibus sensum quasdam ex-*
uvias & corporis delibamenta, quoad tactum, --- pag 68.

I Take not upon me to determin of *Possibilities*; and there-
fore from the present ignorance of the nature of *Memory* I infer not, that it will never be explained hereafter: *G.*
Only I affirm, that no Hypothesis extant hath yet made it *ma-*
manifest; which is sufficient for my *conclusion* of the present *nar-*
rowness of our *Knowledge*, though not of my Assailants of the
impossibility of enlarging it.

But our Philosopher thinketh the nature of *Memory* suf-
ficiently explained already, and the account he gives is that
of Sir *K. Digby*, which was one of the four that I examin'd
in the Discourse impugn'd. This is the *Hypothesis* which
our Author hath adopted, and undertook the defence of;
with what success, we shall discover when we have exa-
min'd the *Answer* he makes to my *Impugnations*. Which
after a large recital of the *Hypothesis* he descends to in the
ninth Section.

9. *Attamen, perturbat novum Naturæ miratorem A.*
multitudo objectorum cavis cerebri --- pag. 71.

THE difficulty I urg'd against the *Digbean* account of *G.*
the *Memory*, was, that 'tis inconceiveable how those
active particles, which are the *images* and *representations*
F of

of things *remembred*, should keep their *distinct* and *orderly Situations* without *confusion* or *dissipation* in a substance wherein there is continual *motion*? to which the learned Gentleman returns; That 'tis as conceivable as how the *Rays* of *Light* should come in a *direct line* to the *Eye*; or how the *Atomical Effluvia* that continually flow from all bodies, especially the *Magnetical* and *Sympathetick*, should find their way to the place they tend to. To this I rejoyne briefly, (1) what the Gentleman himself suggests, were *answer* sufficient, that the multiplying of difficulty doth not solve it: For supposing the *direction* of the *corpuscles* of *light*, and those mention'd *Effluvia*, to be of a difficult apprehension, as the *continuance* and *regularity* of those *images* in the *Prain*: yet this only argues another *defect* in our *Knowledge*, and so is a new evidence of the *truth* of my *General Conclusion*. But (2) the proposed Instances are far more accountable then *this* before us. For, as to what concerns the *light*, supposing with *Des Cartes* (as is most probable) that the action of *Light* consists in nothing but the *conamen* of the *Aethereal matter*, receding from the *centre* of its *motion*: The *direct tendency* of it to the *Eye*, is no difficulty worth considering, but as *clear* as the *Light* it self the subject of the enquiry; or, if the *rays* be *Atomical streams*, and *effluxes* of the *Sun*, there is no more difficulty in this *Hypothesis* neither, then in the *direct spouting* of *water* out of a *Pipe*; yea no more, then in the beating of the *waves* against the sides of a *Ship*, when it swims in the *Ocean*. For there's an whole *Sea* of *Atomes* which derive from the *Fountain illuminant*, whose course can no more be diverted, by those little bodies that swim up and down in the air; then that of the *Ocean* can by those *Sands*, *Pebbles*, *Fishes*, and *Rocks*, that are mingled with the waters. And as for the other Instances of *corporeal Emissions*, it would require to be prov'd that they perform all those feats

feats that are ascrib'd to them : whereas perhaps it is more likely , that those strange operations are not *Mechanical* but *Magical* , being effected by the *continuity* of the great *Spirit of Nature* , which runsthrough all things : or however, to suppose this act of the *Memory* to be as clear as *Magnetisme* and *Sympathies* , will be no great advantage to the belief of its *certain Intelligibility*.

*At ego ipsum sic nodum scindo. In majoribus ubi facili- A.
or est experiendi facultas, palàm est multa --- pag. 73.*

THat what our Author has answer'd in this Period, *G.*
should resolve the difficulty , is to me as great a wonder , as the *Mystery* we are discoursing of. And if the knot be cut , 'tis certainly by some *occult* and *sympathetick* Instrument , for the *gross* of his Answer comes not near it. The difficulty was ; How the *Images* of such an infinite of Objects , as we *remember* , should be kept *distinct* without confusion , be brought forth when we have occasion , and remanded back again into their own cells when they have done the errant they were sent for. To which our Author saith no more , but to this purpose (if I understand him) That if the Object stays not on the *Sense* , it makes not impression enough to be *remembred* , but if it be repeated there, it leaves plenty enough of those *Images* behind it to confirm and strengthen the *Knowledge* of the *Object* : In which *radicated Knowledge* , if the *Memory* consist , there would be no need of reserving those *Atoms* in the Brain , or calling them forth upon occasion, as the *Hypothesis* supposeth ; or, if there be, the *difficulty* is untouched.

The Authors Defence of the

Besides all which, I might adde, that if these *material Images* are a sufficient account of the *Memory*, how will our remembrance of *Distances, Magnitudes, Relations, Words, Metaphysical Notions*, and those of *Immaterials*, which leave no such *Idola*, in the Brain, be accounted for? Let this Gentleman tell me how ———— *Et erit mihi Magnus* ————

A. 10. *Palàm est me in hac Responsione Digbæanam Methodum cæteris prætulisse. Ipsius enim --- pag.74.*

G. IF I am mistaken in the Opinion of *Aristotle* in this matter, (1.) I err with the great body of his Commentators and followers; yea, and all the Schools in *Christendom*, who unanimously concur in the assignment of the Doctrine of *Intentional Species* to their Master *Aristotle*; So that if all the *Peripateticks* hitherto have been so grossly out in imposing an Opinion he never taught upon their ador'd *Philosopher*, for ought I know, there is no such thing as the *Aristotelean Philosophy* in the Universities of *Europe*: For the taking in, or denying these *Intentional Species* will make material and mighty alterations in the whole frame of the *Hypothesis*; and I see not how the denial of them is consistent with the *Aristotelean* Doctrine of *Qualities* and *Forms*. But (2.) If *Aristotle* taught the *Digbæan Philosophy*, as our Author sayes, he taught the *Atomical*, which is notoriously known to have been the way of *Democritus* and *Epicurus*, which *Aristotle* frequently and professedly opposeth. That *Democritus* taught the *Atomical Hypothesis*, we have the affirmative of *Aristotle* to justify, *ἡ δὲ τὰ πρώτα μέγιστη πλήθει μὲν ἀπὸ τῶν μεγίστων*.

μεγίστων

μεγέθει δ' ἀδιαίρετα· καὶ ἔδ' ἐκ ἐνὸς πολλὰ γίνεσθαι, ἔδ' ἐκ πολλῶν ἔτι; ἀλλὰ τῇ τέλει συμπλοκῇ καὶ πειπλέξει πάντα γινώσκει. And neerer to our purpose, that *these* solved the way of *Sensation*, by *material Images*, we have from *Plutarch*; Δημόκριτος, Ἐπικουρος, καὶ εἰδῶλων εἰσκήσεις ὥσπερ τὸ ὁρατὸν συμβαίνει. This *Hypothesis Aristotle* endeavours to confute; Ἀποκρινόμενος δὲ, says he, καὶ τὸ μὴ ἐπιλεγεῖν αὐτῷ ἀπορεῖται διὰ τὴν ὁφθαλμοῦ ὁρᾶν μόνον, ὥς δὲ ἄλλων ἔστιν ἐν οἷς ἐμφάνεται τὰ εἰδῶλα. And again, Δημόκριτος δὲ, καὶ οἱ πλείους τῶν φυσολόγων ὅσοι λέγουσι περὶ αἰσθησεως, ἀπὸ πατὸν π ποιεῖσι πάντα γὰρ τὰ αἰσθητὰ ἀπὸ ποιεῖσι. *Aristotle* then thought the Doctrine of *Sensation* by *corporeal Images* absurd in *Democritus* and *Epicurus*; and therefore certainly would not himself affirm it; as he must do on the supposal of his having taught the same Hypothesis with Sir K. Digby about the *Memory*, which is exactly the same with *that* of these *Sages*: For that learned Knight affirms, *Sensation* to be perform'd [by driving of solid material bodies, exceeding little ones, that come from the Objects themselves, (they are his own words) against that part of the brain where Knowledge resideth, which same bodies rebounding thence into certain cells of the Brain, perform the offices of the *Memory*] as he has largely discours'd upon the Subject. Sir K. Digby then proceeds in the *Corpuscularian* method which *Aristotle* opposeth, and particularly in the business of *Sensation*; and consequently cannot be of his belief in his *Hypothesis* of the *Memory*, which the learned Knight gives account of by the same *material Idola*, which *Aristotle* laugh'd at. And doubtless the *Memory* is excited to action by the like Instruments as are the *external Senses*, consonantly to that of *Plato* in his *Phædo*, speaking of the Senses, ἐκ τούτων δὲ γίνονται μνήμη. And *Aristotle* himself Ἐκ μὲν ἐν αἰσθησεως γίνεται μνήμη. I think 'tis clear then that *Aristotle's* Doctrine of the *Memory* is not the same with Sir K. Digby's. And if I have been out in intitling the Opinion of *Intentional Species* to *Aristotle*, my mistake is the more venial, because the whole

whole Army of his most devoted Sectators are deceived with me. But our Author is more reprehensible in *his* mistake, if it be *one*; because he's alone in his opinion. And an Error hath by so much the more of guilt, as it hath of *singularity* and *self-assurance*. But whether this were *Aristotle's* Doctrine or not, I think 'tis not very material, since I make this none of the charges against him. If it be not *his*, 'tis the general Opinion of his Schools; and I have proved it an insufficient Account of the Faculty we are discoursing of.

ACTIO SEXTA.

A. 1. Capite quinto formationis Corporum naturalium, Viventium praesertim, obscuritatem intentat: --- pag. 76.

G. TWO methods it seems our Philosopher proposeth, for the giving an account of the *Formation* of *Animals*; neither of which seems to me a sufficient solution of the doubt attempted. For first, he that supposeth all the vastly differing parts of a *Worm* or *Insect* to be actually contain'd, though in *myriate* and *indivisible proportions*, in a drop of *dew* out of which they are sometimes generated, believes *gratis*, without any ground of his *supposal*; and therefore will be very bold to assert *this* the *certain* account of the *Phaenomenon*. (2.) If the *Seed* contain, though invisibly, all the *parts* of the *Animal*; then either in the same *Site*, and *Position*, that they are found in in the compleated *Body*; or they lie there in a confused huddle and mixture; the former, is contrary to all experience, which assures us, that the immediate matter of

of all *generations* is a certain *fluid*, and, as far as can be discern'd, an *homogeneous* substance. Now *fluidity* consisting in the *motion* of the *parts* of the *fluid body*, as is testified by Experience and the best *Philosophy*, the *Seminal Parts* can be of no settled Form or Consistence. And if the *second* be supposed, which doubtless is the truth, the difficulty under debate will be unanswer'd, (*viz.*) how such an Infinite of distinct Parts should be brought into their regular and orderly Positions without the guidance and conduct of some *knowing Agent*; to fly to a *first Cause* is *Unphilosophical*; and he that pretends a *second*, let him shew it. And *fortuitously* it cannot be: for *Chance* is the cause of no constant and regular Effect; and to suppose an undirected *Motion* to shuffle these fluid parts into the wonderful and exact form of an *Animal*, or any other regular body; is as likely, as that the divided *Letters* of an *Alphabet* should be *accidentally* jumbled into an elegant and polite Discourse; which when once I see effected, I'll believe, that there wants nothing to the *formation* of the *World* and all bodies therein, but *Matter* and *Motion*. Some intelligent *Principle* then must be suppos'd to guide these *Elementary parts* into their orderly *situations*. But *what that* is, who is't will determine?

(2.) The Second Account also is too *general*, and flies very wide of my *particular* enquiry. For my *Query* is concerning the *principle* of the *conduct* of the parts of the various matter in those rare and *methodical* Composures; and our Philosopher's *Answer* concerns only the *gross* and *material* parts of the *Composition*. And therefore little can be collected from the *Chymical* Processes he speaks of, for our purpose; and the *Elementary Solutions* mention'd, signify nothing towards the accounting for the unerring exactness we find in *Animal Formations*. For all these being suppos'd, the matter is in the same circumstances of difficulty as before; and this Gentleman's Solution seems to me to signify

signifie no more, then if a man should answer to one that that desires an account of the *art* and *method* of the *motions* of a *Watch*, or any other ingenious *Automaton*; that they are perform'd by *Steel*, *Iron*, *Brass*, or *Silver*, wherein the *matter* indeed of the work is declar'd, but not the *artifice*. And in the case before us, I inquire of the *principle* of *direction* of those *intricate* and *methodical motions*, and am answer'd with an account of the *gross* and *material Ingredients*. Nor is what follows of any whit more avail to the Solution pretended; for let the matter resolve into parts *dry*, *subtle*, and *liquid*: Let the *dryer* dispose themselves into divers *figures*, and constitute what Vessels our Philosopher is pleas'd to *fancy*; yet how from hence forward the *infinite variety* of the *parts* of an *Animal* will result, will require something more to help us to conjecture.

A. 2. *Hæc qui mente comprehenderit, non plorabit Plasticam vanum nomen esse & vocem sine re. --- pag. 78.*

G. **T**Hough by a close and recondite search into the *Seminalities* of *Plants*, and *Vegetables*, the future processes may be judg'd, as our Philosopher assures us; yet this only argues, that the grown parts were all contain'd pack't up in their Seeds and Berries; so that in the growth and progress Nature did only display and unfold, what before was in the minute proportions more closely laid together; Supposing which, the main doubt still remains unsatisfied, *viZ.* *How these S M A L L E R S E M I N A L parts were so order'd, and framed?* And this *Brachygraphy* of Nature cannot be thought less difficult then it's *Text*. And, secondly, what relates to *Animals* we have seen already; for 'tis not likely, that the *formed parts* were ever *actually* contain'd in the *seed*, out of which they were *produced*. *Neq;*

Neque quicquam terreant artificum dicta, admirantium ea quorum causas non intelligunt, --- pag. 79. A.

I Might well wonder at the *specific uniformity* of things, if *unguided matter* were the only *principle* of their *formation*, against which *Hypothesis* this doubt was raised; and the *variation* from the *kind* which happens in *some* regions, would not be so observable, as an *identity* in *any*. G.

3. Eodem capitulo duas alias quæstiones movet quas absolutè inexplicabiles putat; Mihi contra --- pag. 80. A.

I F the doubts I propose of the *union* of the *Parts*, and *composition* of *quantity*, contain scarce any difficulty at all; our Philosopher is more lucky in his enquiries, than others that have dealt in those *Theories*; most men confessing the perplexity of the mention'd *Phænomena*, especially of the latter. And the vast *diversity* of *Philosophers* about it, testifies, that the speculation of them is not of so facile an explication. And 'tis strange that the *Ancients* should keep such ado about an *easy* Probleme, and the *Moderns* despair of a *solution*, so pretendedly obvious. G.

I will not differ with the learned Gentleman about the order of the questions, and grant, that they both suppose *actual parts* in *Quantity*; which because our Author denies, & makes this the foundation of his Answer to these, and some of my former propos'd difficulties, I must be fain to prove it; which I attempt (1.) By giving some evidence of my *Affirmative*, and (2.) by shewing the *weakness* and *insufficiency* of the grounds of the contrary Assertion.

G

For

For the first then, That there are *Actual parts* in *Quantity*, I evince it by these considerations. (1.) The formal nature of *Quantity* is *Extension* in the notion of *Aristotle's* Schools; and *Divisibility* in the *Philosophy* of Sir *Kenelm Digby*, and our *Anthour*; Both which suppose *parts*, and *parts actual*: for to be *extended*, in the *School phrase*, is to have *partes extra partes*; and if the *extension* be *actual*, the *parts* must be *so*: for it is not conceiveable how a thing can be *extended*, but by *parts* which are *really distinct* one from another, though not *separate*: which seems to me so evident, that nothing can be spoken plainer; and I appeal in this matter to the common sense of all men. Nor can a thing be *divided*, except we suppose the *parts praesistent* in the *divisible*: for *divisibility* is founded upon *real distinction*, and 'tis impossible to *divide* what is *one* without *diversity*. (2.) Except there are *parts* in *quantity* before *division*, there are *none* at all: for after they are divided they are no *parts*, but have a *compleatness* and *integrality* of their own, especially if the subject were *homogeneous*. (3.) Except there are *parts actually* in *quantity*, *contradictions* may be verified *de eodem*, with all the other circumstances, which the *Metaphysicks* teach *impossible*. For the same body may be *black* and *white*, *cold* and *hot*, *seen* and not *seen*, and partake of all other most contrary qualities. Which *contradictions*, and *inconsistences* cannot be accommodated in the same subject, without supposal of the contended-for *diversity*. Nor will the answer, which Sir *K. Digby* has provided for such *Objections* help the *Hypothesis*, viz. [that it is not *one part* of the thing that shews it self, and *another* that doth not, one that is *hot*, and another *cold*, &c. But it is the same thing, shewing it self according to one *possibility* of *division*, and not another.] For first, these *distinct possibilities* are founded upon *distinct actualities*, which are the *parts* I would have acknowledged. And such a capacity of receiving things so different, cannot be in the same subject, without the supposal of *parts actually distinct* and *divers*. (2.) The

(2.) The *subjects* of these *contrary* qualities are things *actual*: whereas *possibilities* are but *Metaphysical notions*. And these subjects are *distinct*, or *contradictions* will be reconcil'd *de eodem*; from which the inference seems necessary, that *quantity* hath *parts*, and *parts actual*, and *distinct possibilities* will not salve the business. And (3.) why must the common speech of all mankind be alter'd, and what all the world calls *parts*, be call'd *possibilities of division*? which yet if our Philosopher will needs name *so*, they being acknowledg'd *distinct*, and prov'd *actual*, or at least founded immediately upon things that are *so*; my question will as well proceed this way as in the common one, *viç.* How the things that answer to these *distinct possibilities* are *united*, and of what *compounded*?

There is another Answer which I find in our Authors *Peripatetical Institutions*, the sum of which is, [That the *contradictions* have only a *notional* repugnance in the subject as 'tis in our understandings: and since the parts have a distinct being in our understanding, from thence 'tis that they are capable to sustain contradictions] which Answer, if I understand, I have reason to wonder at: for certainly the *Subject* sustains the *Contradictories* as it is in *re*. And, I never heard of a notion *black* or *white*, but in a Metaphor; 'tis the *real substance* is the subject of these *contrarieties*; which were impossible, if it had not *divers realities* answering to the *qualities* so *denominating*. And therefore 'tis not the *Understanding* that makes the *divers subjects* of these *Accidents*, as our Author suggests: but there *being such* is the ground that we *so* apprehend them. I hope I need say no more then to establish the supposal of the difficulty under consideration, That there are *parts actually* in *Quantity*: only I am obliged by my proposed method to add further,

(2.) That the grounds of the excellent Sir K. Digby, and our Author, on which they built their asserted *Paradox*,

seem to me very insufficient to sustain so great a weight as leans upon them. The Reasons are (1.) *Quantity is Divisibility*. (2.) *Divisibility is capacity of Division*. (3.) *What is only capable of division, is not actually divided*. (4.) *Quantity is not actually divided, and therefore hath no parts actually*. To which in short,

(1.) That *Quantity is Divisibility*, is presumed; but *extension* is before it, in *nature*, and our *conception*, and is the received notion, though perhaps *Impenetrability* is the truest. However (2.) even *this* suppoeth *parts*, and those *actual*: For *Division* is but *Solution of Union*. And *Union* suppoeth *Parts* to be *united*. (3.) What is only capable of division in a *Physiological* and *Mechanical* sense; may, yea and ought, to be *divided* in a *Metaphysical*. That is, they ought to be *divers* in their *being*, before they can be *separate* and *distinct* in their *material* bulk and quantity. For *separability* must presuppose *diversity*. (4.) Though *Quantity* be not *actually divided* in one sense, 'tis in another: Every part having a distinct place and being of its own, though it doth not yet enjoy it *separately* and *apart* from others.

But (2.) it is pleaded against *actual parts* in *Quantity*, that if we admit them, we cannot stop till we come down to *Indivisibles*; of which to suppose *Quantity composed*, is said to be absurd and impossible. In return to which, I grant the Inference, and have acknowledged the *Hypothesis* of *Indivisibles* to be full of seeming inconsistencies, as is the other also: And therefore reckon both among the *Unconceivables*; of which there can be no greater Argument then their having driven so great and sagacious wits upon such an Assertion, (to which out of reverence to these celebrated persons, I shall not affix an *Epithet*) against the evidence of our *Senses*, and the apprehension of all the world: *That there are no parts in quantity*. But (2.) 'tis no good method of reasoning, to deny what is plain and obvious, because we cannot conceive what is *abstruse* and *difficult*.

difficult. And I think the Assertor cannot answer it to his severer faculties, who affirms, there are no *parts actually in quantity*, against all his *Senses* and the *universal suffrage* of *Mankind*; because he cannot untie the difficulties that emerge from the supposal, that *Bodies are compounded of Indivisibles*; a nice and intricate *Theory*. Yea how will our Author answer for the Assertion to his Master *Aristotle*? who saith *ποσὸν λέγεται τὸ διατετὸν εἰς ἐνυπάρχοντα*.

Argumenta asserentium partes actu vel Sensum A. citant, de quo nihil certius est quàm --- pag. 81.

I Believe the Assertors of *Actual parts* may well appeal *G.* to the *Senses*, notwithstanding what our Author, and the learned Knight have alledg'd to invalidate their evidence. For what though the *sense* discovers not the *distinct* term of the *hand* or *finger*; Can it not therefore discern them to be *distant* and *distinguish't* from the *foot* and *toes*? And is not this enough to ground the belief of their diversity? Cannot we distinguish the *motions* of our *parts*; though we know not their first springs and exact beginnings? or discern a difference between the *apple* and the *twig* it grows on; except we could see the point where one begins and the other endeth? And whether an *Hypothesis* is like to stand, that is put to such poor shifts to defend it self against the grossest of our faculties, I leave to be conjectured?

The supposition then of my *doubts*, being thus asserted and prov'd, we see yet but small hope to expect their Solution. Or, if this be an *answer*, t'is an evidence of our *intellectual weakness*, that all the world hath all this while been confounded about a *plain Problem* upon a *false supposal*.

The Answer to my other difficulty about the *union* of the *parts* of *quantity*, is grounded also upon the presumption that there are *actually none*; which I think I have sufficiently disprov'd.

A. 5. *Caput sextum totum motui Rotarum dedicatum est, neque si credimus Authori de cujus --- pag. 83.*

G. I Conclude not only that no *part* can *move*, but the *whole* *may*; but also that in the *circular motion* of a *wheel*, it seems that the *motion* of every *part* must be *pre-requried* to it self, which I think is clear enough in the *inference*, though the *proposition inferred*, be *impossible* and *absurd*. And what inconvenience there is in this conclusion, that all the *parts* change their place at once, I have made sufficiently evident, in the place where the difficulty is urged. I confess in our Authors *Hypothesis* that there are *actually* no *parts* in *bodies*, the *doubt* is *none*; and the whole matter will pass into words and air: but supposing that in *quantities* there are *distinct realities*, I think 'twill be hard to dis-incumber this trite *Phænomenon* from the *perplexities* I mention'd.

A. Subjungit Author secundam difficultatem, quomodo in rota circumvolatâ viciniore centro partes --- pag 84.

G. I Say again, however we find it in the event, while yet we consider the *remote* parts, moving *swifter* then the *central* ones, in the *speculative* notion, 'tis hard to conceive, but that the *Line* drawn from the *Centre* to the *Circumference*,

rence, should be *inflected*; since one point of the line rests while the other moves, which in the *Theory* seems to argue a *disunion*, and consequently an *incurvation*. So that though it be true in the *experiment* and event, yea and while we look upon the reason of the *thing*, in one position; that the *line* would be made *crooked*, were it not for the *unequal velocity* of the *parts*; yet it appears as clear to reason, in another posture, that this *inequality* should *inferre* it. For if *B* move *swifter* than *A*. *A* rests some instant while *B* is in motion. There's no motion, but where there's *change of place*, viz. of that place, in respect of which the body is said to move: The place in respect of which the body is said to move, is the next *superficies* that is considered as *quiescent*. And consequently it seems if *B* move any instant, in which *A* doth not: it is proportionably to its motion remov'd from *that* of *A* to which it was adjacent, and by consequence one would expect it should be *disjoyn'd*, or *inflected*.

6. *Factatum tandem experimentum capite alto ingreditur Author ille præfatus audentissime --- pag. 85.* A.

Since the publishing my Discourse, I have met an ingenious Account, among some excellent *Geometricians* of this *Probleme*, which perhaps may satisfy the difficulty. The Account briefly is, That in *rotation* the whole *circumference* moves by a *motion* both *progressive* and *circular*: But the *centre* by the *progressive* only. And consequently by how much the nearer the parts are to the *centre* the more they have of the *progressive motion*, and the less of *circulation*. So that the *little wheel* in our *experiment* draws, and hath so much more *progression* than the

G.

the greater, as makes amends for it's defect of *parts*. Which *solusion* I'll acknowledge perfect, if two things answer experiment, which I have not yet had occasion to make tryal of; *viz.* (1.) Supposing both *wheels* to be *denticulated*, the *little wheel* will with it's teeth describe *lines*; and the great one with it's make *points*. And (2.) the disproportion being augmented, suppose to an hundred to one, the *drawing* of the *lesser wheel* will be exceeding *palpable*, and discoverable by the dullest sense. I say, if these circumstances answer experiment; this difficulty is for ought I know well accounted for. And I need add no more to this confession: For our Authors Answer is either materially the same with this, or much less to purpose.

ACTIO SEPTIMA.

A. 1. *In sequentibus aliquot Capitulis satis exquisitè investigat causas Errorum & Ignorantiae --- pag. 90.*

G. **T**Hat the present Age abounds with *prattling Ignorance*, and *vain shews of Science falsely so called*, will not be denied by one, who hath directed some indeavours against them. And did I not deeply apprehend how much *bold affirmers*, and *lazy Inquisitors* have prejudiced the advance of *true and substantial knowledge*, I had never engaged against *Dogmatizing* and *Peripatetick Philosophy*. I wonder therefore that my learned Assailant should object my omission of these *causes of Ignorance*, which had the greatest interest in drawing from me the Discourse he opposeth; in which, I have largely insisted on those reasons

sons of the *defect* of Knowledge, viz. the *depth* of Truth, the *precipitancy* of mens *understandings*, and *aversness* to *deep* search, and close engagement of their mindes. Besides which, I have professedly attacqued the *disputing way* of Inquiry, and the *verbal emptiness* of the *Philosophy* of the Schools; which how guilty it is of laying a foundation for *sloath* and *loquacity*, is particularly made appear in the Discourse I directed against it. And while the Schools of Learning are under the regency of that kind of Spirit, I fear little is to be expected from *Philosophy* but *bold* talk; and endless disputes and quarrels. For what else can be the fruit of a *Philosophy* made up of *occult Qualities*, *Sympathies*, *Entelechia's*, *Elements*, *Celestial Influences*, and abundance other *hard words* and *lazy generalities*, but an arrest of all ingenious and practical indeavour; and a *Wilderness* of *Opinions* instead of *certainty* and *Science*? But thanks be to Providence, the World begins to emerge from this state of things, and to imploy it self in more deep and concerning Disquisitions; the issue of which, we hope, will be a *Philosophy* fruitful in *works*, not in *words*, and such as may accommodate the use of *Life*, both *natural* and *moral*.

Testis mihi esto Author qui sub finem prioris Capitis A. conqueritur de obscuritate Speculationum, --- pag 90.

HOW justly the Author is made an instance and witness *G.*
of *that*, which, in the very Discourse, by which only, I suppose, he is known to our Philosopher, he hath so earnestly witness against, which his spirit is so averse unto, which gave the occasion of the Dispute between us; I say, with what justice I am made an instance of *that* I have so professedly opposed, let it be
H judged

The Authors Defence of the

judg'd by any, that is not unreasonably partial. 'Tis true, I complain of the *obscurity* of *Motion*, *Gravity*, *Light*, *Colours*, *Vision*, and *Sounds*; and yet am not ignorant of the Accounts Sir K. Digby, and other Philosophers both *Antient* and *Modern*, have given of these *Phænomena*. My mind is anxious in speculation, and hath engag'd me to look as far, as my capacity could reach, into these *Theories*; I could never content my self with superficial *put-offs*; nor am I apt immediately to despair, if I find not present satisfaction in my first enquiries. I have with my best diligence examined the most hopeful accounts are extant of these appearances, and yet must profess, That though the first sight of their respective solutions is *pleasant* and *encouraging*, and seems to promise my mind a *requiem*; yet the longer I view the most likely of these *Hypotheses*, the more liable and obnoxious I apprehend them. Like *Pictures* they will not bear to be look't upon, but at a distance, and when I come neer, I easily detect their imperfections. So that deep search discovers more *ignorance*, then it *cures*; and *confidence* of *Science* seems to be built upon a slight and superficial view of things; as *Aristotle* himself hath somewhere observed, and every one else may, that will but take notice, that young talking *Sophisters* use to be far more assured of their Assertions, then the deepest and most exercis'd Philosophers.

I'll not disparage the account given by the learned Sir K. Digby of the mention'd *Phænomena*; they are to be acknowledg'd pretty, and ingenious: But yet I cannot think, that 'tis an argument of *shallowness* and *impatience* in enquiry, not fully to acquiesce in his *Hypotheses* as *infallible Solutions*. I suppose, that ingenious Philosopher's own modesty and justice will not suffer him to own such a fondness for his notions, which I know he proposeth, but as likely and convenient *supposals*. I confess the most satisfaction I any where meet with, is in the accounts of *Des-*

Cartes,

Cartes, to whom Sir *K. Digby* himself bears this Testimony, [That he hath shown the World the way to science,] And yet that great man, the excellence of whose *Philosophick* genius and performances, the most improv'd spirits acknowledge, propounds his Principles but in the *modest* way of *Hypotheses*, and pretends not to have explain'd things as they *are*, but as they *may* be. And I believe our Author will not reckon, him among the slight and talkative Philosophers; which is so far from being true, that such as love only to skim things, and have not the patience to keep their minds to a deep and close attention, cannot with any face as much as *pretend* acquaintance with his Principles; the comprehension of which, will require the most severe meditation, and fix't engagement of the mind, of any *Philosophy* that is *intelligible*. Not, that this excellent person affects *obscurity* either in *Matter*, *Style*, or *Method*, being indeed very perspicuous in all of them: but because, his way is unusual, and his Principles so *coherent* and closely pack't together, that the letting fall any *link* of connexion, will spoil the *dependance*, and hinder the understanding of the sequel. But I return from this excursion. It all then must be accounted *impatient* and *shallow* Philosophers, who acquiesce not in the *Digbean Hypotheses*: all the learned *Cartesians*, *Platonists*, the whole stock of the ingenious recent Philosophers; yea and *All*, that follow not the way of Sir *K. Digby*, must unavoidably fall under the shame of these appellatives; and perhaps that great person himself, who I dare say thinks not the *light* his *Philosophy* hath afforded these *perplexing Speculations*, to be so *clear*, as to admit of no *shadow* or *obscurity*. What ever hath therefore those discover, that will not be fully contented with the Principles in which our Philosopher is so well satisfied, I am confident that a little reflection will inform him, that he hath betrayed *some*, in his censure.

A. 2. *Altera ab Authore nostro neglecta Ignorantiae causa mihi apparet esse quidam specialis --- pag. 91.*

G. IF any are so weak to affirm nothing can be demonstrated, against which any thing *is*, or *can be* objected; let them answer for their Assertion, I am not to account for the mistakes of others: And if there are those who will not admit of *certainty* or *evidence* in a conclusion that any hath made a doubt of, as our Author intimates in the following *Paragraph*, I have as little to answer for their *Scepticism* and *incredulity*. For I never expect to see the world agree in any thing; and therefore I *assent* where I see cause, and proportion the degree of my belief to that I have of evidence, without expecting the hopeless encouragement of a *universal* suffrage. Though I confess, where *deep* and *enquiring* spirits *differ*, I judge I have reason to be *cautious*, and to suspect *uncertainty*. Our Author concludes with a reprehension of those endless talkers, the *Modern Peripateticks*, and their *voluminous* trifles, in which I dissent not from him: But pass from *them* to their Master *Aristotle*, whom our Philosopher undertakes to vindicate from my *reflections*; with what success, will be the subject of our next enquiry.

ACTIO OCTAVA.

1. *Et jam defunctus labore imperato videor, nisi A. summâ cum invidiâ Aristotelem omnibus --- pag. 95.*

Our Author in this Paragraph is of a very different G.
apprehension from all other *Aristotelians*, if we'll believe *Patritius*, who saith, *Tritum vero jam est ac omnium Aristotelicorum assensu comprobatum, nullam esse in Aristotelicis Libris Scientificam Demonstrationem*. Our Philosopher then denies all *Science* among the other *Antients*, and the rest of the *Aristotelians* allow none in *Aristotle*. And if either be true, or both, 'tis an evidence against *Dogmatizing*, and fond doating upon *Authorities*.

But this action is professedly directed against *Gassendus*; some few of whose charges against *Aristotle* our Author indeavours to defeat and disable; which should he succeed in according to his desires, yet the far greater, and perhaps the more formidable number stands unanswer'd. Briefly then (1.) he excepts at *Gassendus's* animadverting on *Aristotle's manners*, which he insinuates, to be more like a *crafty Orator*, then a close and *severe Philosopher*. To which in behalf of that excellent *Neoterick*, it may be rejoyn'd, That if *Aristotle* were *vicious* and *immoral*, there is much the less reason why we should revere his *authority*: For *truth* and *virtue* use to dwell together; and *the fear of the Lord is the beginning of wisdom*. Vice drowns the noble *Idea's* of the *Soul*, and fills the mind with those foul steams of the body, which are prejudicial to deep and worthy enquiries; so that with all *good men* and *true*

Philosophers 'twill not a little detract from the credit of *Aristotle's Intellectuals*, if his *Morals* are acknowledg'd, or can be prov'd *obnoxious*. Whither the charge be *just* or not, our Philosopher makes no enquiry, which seems a tacite confession of the *truth* of the accusation; and then I think he hath no reason to object the *impropriety*. After this remark he descends (2.) to some particular instances of *Gassendus's charge*, to as many of which, as I am concern'd in, I make this brief rejoinder: (1.) Then *Aristotle* expressly makes God an *Animal* in these words *φᾶν δὲ τὸ θέν*
ἐν ζῷον ἀνόν αἰονον. If he sayes otherwise elsewhere, 'tis only an argument of the inconsistency of *Aristotle*, not of the injustice of *Gassendus*.

(2.) That *God acts by necessity*, *Aristotle* clearly enough insinuates in that conclusion of his *ἐξ ἀνάγκης ἀεὶ ἐστὶν οὗ, καὶ ἡ ἀνάγκη καλὴ ἐστὶ, καὶ εἶδος ἀγαθόν*, which is testimony sufficient of the truth of my charge; if *Gassendus* accused him of more, 'tis like he was able to make it good.

(3.) That *Aristotle made the world eternal*, our Author allows me. But that hereby he prov'd himself the chief of all the *Ethnick Philosophers*, I cannot grant him so easily. For (1.) *Aristotle* was not the first in this Assertion, but had it from *Ocellus Lucanus*; from whom also he transcrib'd the Arguments he made use of to enforce it: Which yet (2.) are not such, as do so highly commend his *Philosophy*, and faculty of arguing. He proves the *World eternal* then, because the *Heavens* are so; the Assertion of which he attempts by five Arguments: (*viz.*) (1.) From the Etymology of *ether*, *viz. ab αἰθέρ*. (2.) From the *silence* of *History* of any change or alteration they have undergone. (3.) From the *Opinion* of the *Antients*. (4.) From the freedom of the *Heavens* from *contrarieties*. And (5.) from the *eternity* of the *Celestial motions*, which he proves with the *eternity* of *time*
by

by reasons borrow'd from *Ocellus*, who was the Author of the main Argument. Now whoever affirms that such arguings as these set *Aristotle* so much above all the more *antient* Philosophers, expresses more *fondness* towards him, than *justice* to his *bettors*. Nor can the comparative excellency of his wit be any more reasonably concluded from his allowing the *natural inference* of that acknowledg'd Principle, *Ex nihilo nihil*; which doubtless the *Antients* never meant in the *general notion*; but in a sense which restrain'd it to *natural productions*; else their Assertion of the *Worlds beginning* had been *nonsense* and a *contradiction*.

(4.) The learned Gentleman admires that we should charge *Aristotle* with the *denyal* of the *Resurrection* of the dead; which though he acknowledges *truly* to be *allegd*'d; yet he thinks it *unreasonably objected*, since he supposes this doctrine only to be discoverable by *supernatural light* and *revelation*. To which briefly, (1.) Though the *Resurrection* in the *particular circumstances*, in which *Christianity* hath cloathed it, be not known by our unassisted faculties: Yet that the *Soul* shall *live*, and *live united* to a *Body* in the *other State*, I think deducible from the *meer principles* of Nature: For the *Philosophy* of the *Soul* informs us, that it uses *matter* in its *highest* operations, which is fair ground of conjecture, that it is *always united* to some *body*. Besides which, it may be argued from the analogy of *Nature*, which useth not in other things, to leap from one *extream* unto another; And therefore 'tis not likely that the *Soul* should pass *immediately*, from the state of so deep an *immersion* into the *gross matter*, to a condition of *pure and absolute immateriality*. To which may be further added, that, even according to the *principles* of *Aristotle*, there can be no *Knowledge* without *Sense*, nor *Sense* without *corporeal Motion*, which cannot well be *perceiv'd* by a being that is perfectly disjoyn'd from

from *matter*. Thus the principles of meer reason suggest, that the *Soul* is joyn'd to *another Body* after its discharge from the *present*. And (2.) others of the *Greek Philosophers*, by the meer conduct of their natural *light*, believ'd it. The *Academicks* generally assign'd *Bodies* to those in the other state, and such as were suitable to the regions of the *World* they resided in; and therefore *Plato* calls some of them *δεῖς πνεῖν*. And to others of more inferior conditon he attributes *Aerial* bodies; yea, generally the *Greeks* appointed *corporeal* punishments for the wicked in their *Acheron*, and *Cocytus*, as *Theocritus*,

Μηδ' ἀλλεὶς μύθου ἐπὶ ψυχῇ Ἀχέρνῃ.

And *Virgil*,

————— *Aliis sub gurgite vasto*
Infectum eluitur scelus, aut exuritur igni.

But the business is so well known that it needs no testimony; and from hence 'tis sufficiently evident, that they believ'd the *corporeal* state of the *Soul* after its *separation* from this *Terrestrial* body: So that *Aristotle's* Assertion herein, is contrary both to the *nature* of the *thing*; and the belief of most of his *contemporaries*; nay, and the most venerable wisdom that was before him. And indeed, what he taught of the *Soul*, is at the best *uncertain*, he using the word *Νῆς*, for the *mind* one while, and then for the *phantasy*; applying it now to *Angels*, and at another time to *Brutes*; so that none of his *Señtators* could ever tell what was his opinion about it.

ACTIO NONA.

1. *A Gassendo ad Authorem Vanitatis Dogmatizandi reducenda est oratio, postquam ipse --- pag. 104.* A.

I Think *still* that the *Many* are very incompetent Judges *G.*
of *worth* either in *Men* or *things*, admiring *trash*, and
slighting *excellence*; And 'tis my Lord *Bacon's* Observation,
which signifies much more with me, then all our learned
Author has said in this Paragraph, *viz.* [That the *lowest ver-*
tues are the subjects of the Peoples *praise*; the *middle ones* of
their *admiration*; but the *highest* they have no *sense* at all
of;] which saying holds not only in *Morals*, but in all
things else which the vulgar use to judge in: for they re-
gard nothing, but what is like *themselves*, that is, *mean*
and *trivial*; which is the reason of that other Observation
of the same great Philosopher; *That Time, like a River*
bears up what is light and chaffy, while the things that are
more weighty and considerable, are lost at the bottom.

2. *Subjicit Author noster Sapientium arbitrio Peripateticam esse vocum nihil significantium --- pag 105.* A.

THE excellent Lord *Verulam* is one of the *wise* men that *G.*
hath reprov'd the *arbitrariness* of *Aristotle's* words,
particularly in his *Instauratio Magna*, where he saith, [I can-
not a little marvel at the Philosopher *Aristotle*, that did
I proceed

proceed in such a spirit of difference and contradiction to all antiquity, not only to frame *new words* of Science at pleasure, but to confound and extinguish all antient wisdom] and his affected obscurity, *Patricius* sayes, All the *Greeks* confessed; yea *Themistius* one of his great Sectators sayes of him, *Se, veluti sepiam aramento suo sese occuluisse.* And *Simplicius* another, writes thus in his *Prolegomena* to the *Prædicaments*: *ἡ ἀντὶ πάντων, ἡ δὲ συμβολικὴ ἀντιμαρτυρία ὡς τῶν κατὰ τὴν φύσιν πραγμάτων, ἡ δὲ ἀντὶ πάντων ἀντὶ πάντων, ἡ δὲ ἀντὶ πάντων ἀντὶ πάντων.* Besides which clear testimony the Author of the censure prefixt to *Aristotle's* works cited by *Gassendus* after great praises of him, adds, *Ingenium viri tetum & callidum & metuens reprehensionis, quod inhibebat cum, ne proferret interdum aperit, quæ sentiret; Inde iam multa per ejus opera obscura & ambigua.* And again the forementioned *Themistius*, *Cum pleræq; omnia Aristotelis scripta quasi de composito caligine quadam offusa oppletaq; habeantur*: like unto which is that, which *Simplicius* sayes of him: *In Acroamaticis datâ operâ obscurus esse voluit.* We see then who the wise Men are, that have accused the obscurity of the *Aristotelean* processes. And that he was not so clear from *equivocations* as our Author suggests; I'll give but a double instance (1.) of his applying the foremention'd *NOTES* to *Beasts* and *Angels*, to the *Imagination* and *abstracted Intellect*. And (2.) his calling *God*, the *Quintessence*, *Form*, the *Soul*, and *Motion*, by the common appellation of *ENTEΛΕΚΕΙΑ*. To all which might be added, that 'tis an argument that the *Aristotelean* method was not so clear and cautious, as our Author would have it believed; since his *Commentators* have been infinitely divided about his meaning: And our Author himself complains, That those of the *latter* Schools have quite receded from his genuine doctrine, which either accuses their *ignorance*, or his *obscurity*. It appears then, that the *wise Men* I mention to have accused *Aristotle's* *ambiguties* and *equivocations* were those that understood

derstood the *Aristotelean* Doctrines, being some of them his most genuine and ancient Interpreters; and not those who are so little acquainted with the matters of this *Philosophy*, as to charge *Aristotle* with the faults of, I know not what, apish *Peripateticks*, and *Pyrrhonians*.

3. Prosequitur deinde Actionem in Peripateticos per A. dubia quædam, quæ illi clara non sunt, --- pag. 107.

IN this Paragraph I can understand nothing proved, but that a thing is *possible to be* before it is; which possibility our Author will have to be neither *quid*, nor *quale*, nor *quantum*: Though not absolutely *nothing*. And if this learned Gentleman take this *posse* of a thing for *Aristotle's* *materia prima*, he mistakes the *Metaphysical*, for the *Physical* matter: Or, if hereby he would only insinuate, that the *first mater* may be *something*, though neither *quid*, *quale*, nor *quantum*; the instance is too short for his conclusion, since the *posse* of a thing before it is, is no real being, but an *extrinsecal denomination*, and a *mode* of our conception. G.

4. *Due alie Voces molestæ sunt Sceptico nostro. Hæ sunt forma, & educi de potentiâ materiei.* --- pag. 109. A.

I Call the *Aristotelean form* an empty word, because I believe there's nothing *real* that answers it; All bodies are sufficiently distinguish'd by *figure* and position of parts, and I see no necessity to introduce such an *arbitrary being*; G.

However, if our Author pleases, let him call *that* by which things are distinguish'd, their *form*: But if with *Aristotle* he will make this a *substantial principle* of things; I must be excused in a dissent to which my reason inforces me. And if his *Hypothesis* be, that *forms are accidents*, (as it seems, he supposes, by the instances alledged) he recedes from his Master *Aristotle*, who expressly makes his *Form* a *Substance*. Εἶδος δὲ λέγω τὸ πᾶν ἢν εἶναι ἐκείνο, καὶ πᾶν ὁρώμενον εἶναι, And again, Διὸ τὸ εἶδος ἐπὶ αὐτοῦ δοξάζειν ἂν μᾶλλον εἶναι τῆς οὐσίας.

A. 5. Quoad posteriorem vocem, seu educi de potentia, videat Vir ingeniosus an illud quod --- pag. 110.

G. **T**HAT which was brought out of the *dark*, was in it. And *Cæsar* adds nothing to the *Marble*, but the *Figure*; which is but a *mode* of *Matter*, and answers not our case. But *Forms* are not supposed *Præexistent* in the *Matter* from whence they were *educ'd*; and are *Substances* really distinguish'd from it: which I have prov'd from *Aristotle*, and 'tis the sense of his *Commentators*, though it seems 'tis not our *Authors*. I inquire then, are these *Substantial Forms* produced of *something*, or of *nothing*? An *Aristotelian* will not allow the *latter*; for this were against the *Maxime*, *Ex Nihilo Nihil*, and a *Creation*. He affirms it produced of *something* then, and this *something* is *Potentia Materia*. I enquire further therefore, whether any thing of the *Form* did *actually Præexist* in this *Power* of the *Matter*, or not? If so, all possible *Forms* reside in the *Subjects* out of which they are *educ'd*, which is not consonant to their *Hypothesis*. If not, the *latter* part of the disjunction is confest; to avoid the shame of which, they fly to *subjective dependence*: And this is the *Potentia Materia*, they

they talk of; from which follow the absurdities I inferred. And this is the *Philosophy* of the *Schools*; and this the *Peripateticism* I charge: If our Author saith, it is not according to *Aristotle's Doctrine*, let him dispute it out with *Aristotle's followers*; I charge it not on *him*, but on his *Schools*, in which all the world can justify me.

ACTIO DECIMA.

1. Proximè sagittant duas Aristotelis Definitiones, A. utramque exactissimam & quicquam in --- pag. 112.

I ET ENERTIA significat as our Author would have it, *G.* viz. That which remains of an Action, and is introduced by it. But I enquire then, (1.) Whether this Interpretation be not arbitrary? I'm sure the word in this sense is so. (2.) Light is then something that remains of an operation: And this Explication notably helps the perspicuity of the Definition, which is as good a one as that was lately given of a Thought in a University Sermon, viz. A Repentine Proficiency jumping into Being. And if our Author's Description be all contain'd in *Actus Perspicui*. I shall need no more proof of *Aristotle's obscurity* in this instance.

2. Idem est reliquæ Definitionis Vitium. Est autem ipsa Definitio, Motus est Actus entis --- pag. 113. A.

G. IF ΕΝΤΕΛΕΚΕΙΑ, in the definition of *Motion* signifie the *Mode*, whereby the Subject is affected in the end of *Action*, according to our Author; with what congruity doth *Aristotle* then apply it to the Soul? except he thought it a *mode* of *matter*, and then our Philosopher had no reason to suppose he believed its *Immortality*; But whatever he concluded of this, he affirm'd it to be a *Substance*, as in that passage, Τῇ ψυχῇ εἶναι ἐναντίον, ὅσιν γὰρ And *Galen* of him, Ἡ γὰρ ψυχή, καὶ τὸ οὐδὲν Ἀειστέλει λέλεκται.

A. 3. Nova calumnia Capite decimo septimo instruitur adversus Aristotelem, tantò indignius --- pag. 115.

G. THAT *Aristotle* was not so careful in distinguishing the signification of words, as is pretended, we have evinced already: And it appears clearly enough from the last instance; In which things are coupled together by a common appellative that agree in nothing. And for the other mistake this period chargeth me with, I answer; That if I take the *Scepticks* for *Peripateticks*, I hope our Philosopher will henceforward absolve me from the so often objected *Scepticism*. For according to our Author my *Peripateticks* are *Scepticks*, and he knows how much friendship I have for those. But whether they are *Scepticks* or not, they are *Aristotle's* followers, if he have any in the Schools of *Christendom*; And I leave them to justify the title they have assumed. It sufficeth for me, that the genuine *Aristotelian method* is a way of *obscurity and dispute*; for which, besides the instances I have given, I have alledged the clear testimonies of his acknowledg'd Sectators.

Sectators. And if the modern *Peripateticks* can prove themselves *Aristotelians*, we have a charge of sufficient aggravation from our Author against *them* also. For thus he censures them under the name of Scepticks [*Scepticorum conatus esse vanissimos facile agnosco, illos parum de vocum usu sollicitos esse quo liberum sit iis quolibet nugas vanitatis aut alterius lucri causa divendere, oratorcnlos vel magis rabulas, non Philosophos esse, Aristotelicorum nomen assumere ut corrumpant juventutem, & Discipulos post sese abducant; hos omnibus Scientiæ sectatoribus veluti pestem vitandos non inficior, neque quicquam ab iis solidi expectandum esse.*]

4. Confirmant fictam adversus Philosophum actionem ex ipsis Philosophi dictis & gestis. --- pag. 116. A.

IT seems it was not only the *abstractedness* of the matter, G.
 that rendred *Aristotle's Physiology* so difficult of comprehension, since our Author confesseth that scarce any understand it, but who are assisted by the *Commentaries* of the *Ancients*. And certainly all the *Moderns* had never receded so far from his *sense*, if his expressions had not been *obscure* and *involved*, as well as his *matter* difficult. And for that which the learned Gentleman calls a more grievous and unhappy *calumny*: He confesseth it to be *Aristotle's Instruction* to perfect his Scholars in the method of *disputing*, which is all I charge him with; And I think *ambiguity* and *obstinate garrulity* in *Controversies*, which the Philosopher seems to advise them to, is a way of Disputation that will not much commend the *Practisers*, or *Instructor*.

A. 5. *Merebatur hac actio instantias ex opere.* Premit Author tres (ex fide credo Gassendi --- pag. 117.

G. **T**HAT I have done *Aristotle* no wrong in the first instance alledged, will appear to any one that will take the pains to peruse the first Chapter of his first *De Celo*. For attempting there the Proof of the perfection of bodies in order to the evincing that of the *World*, he doth it thus: The magnitude that is one way divisible, is a line; two, is a superficies; and what may three ways be divided, is a Body. Besides which there is no other magnitude, for this reason *Διὰ τὸ τα τρία πάντα εἶναι*, which he proves by a saying of the *Pythagoreans*, and this Reason in Nature (if it be one) viz. because the beginning, end, and middle, *τὸν ἀειθρόν ἔχει τὸ παντός* which also is confirmed by that I quoted from him: *τὰ γὰρ δύο ἄμφω μὴ λέγεται, καὶ τὰς δύο ἀμφοτέρω, πάντας δ' εἰ λέγεται.* *Ἀλλὰ καὶ τῶν τριῶν ταύτην τὴν θεωρησίαν φασὶν Πρώτον.* And concludes, wherefore since *All* and *perfect*, differ not as to their form, *Body* will be the only perfect magnitude, and that for the reason I assign'd from him, *Μόλιον γὰρ δεῖται τοῖς τρισι, ἔτι δ' ἐστὶ πᾶν.* This is the genuine tenour of *Aristotle's* argument, and our Authors sense and interpretation seems to me, (as I suppose 'twill to any one else, who considerately compares it with the *Text*) forraign, arbitrary, and unnatural.

As to the second Instance, the learned Gentleman hath mistaken the words of my charge. For if he pleaseth to look again into my Book, he will find, that I object no such consequence to *Aristotle*, as, That if there were more worlds then one, the *Moon* would fall to the *Earth*. But on the contrary, that the *Earth* would fall to that other World.

World. So that our Authors justification of *Aristotle's* argument, *viζ. That he fixt the Centre of the World in the Earth*, is a strange one, and concludes the quite contrary to what *Aristotle* would inferre. And why the *Moon* should fall, upon the suppositions, that the *Earth* is the *Centre*, and that there are other *Worlds*, (as our Author suggests) rather then as things are at present, I cannot conjecture.

My Third Instance of *Aristotle's* trifling, and inconsequent arguings, was; That he inferrs the *Heavens* to move towards the *West*, because they move towards the more *Honourable*, and *before* is more honourable then *after*. Which is clearly his consequence in the 5. Chapter of his second *De Cælo*: For thus he argues, Εἰ δὲ ἡ φύσις αἰεὶ ποιεῖ τὸ ἐνδεχόμενον τὸ βέλτερον, *Nature doth alwayes what is best*. Now saith he, as the motion which is upwards is more excellent then that which is downward, τὸ ἀνω γὰρ τὸ βέλτερον καὶ ἡ εἰς τὸ ἔμπροσθεν, ὥς εἰς τὸ ὀπίσθεν ἔχει; *so in like manner is that which is forward more excellent then that which is backward*. Thence he concludes this the reason why the *Heavens* move *antrorsum*. βέλτερον γὰρ κινεῖσθαι ἀπὸ τοῦ ὀπίσθεν, καὶ ἀπὸ τοῦ ἔμπροσθεν, καὶ πάντως ἐπὶ τὸ ἡμιώπερον. So that this seems the substance of the Inference; The *Heavens* move by a motion that is *natural*, *Nature* doth what is *best*, *before* is *better* then *behind*, and consequently that way the *Heavens* move. The weakness of which argumentation consists in supposing, that those variable respects of *before*, and *after*, are *realities* in *Nature*, which is a poor vulgar conceit, arising from the meere prejudice of misapplied sensations, and very unbecomming a Philosopher. And that this was the supposal of *Aristotle's* Argument, is confirmed by the margin of *Pacius's* Edition, in which he hath given this account of the contents of this period, *Cælum moveitur ad anteriorem partem, quia hujusmodi motus est præstantior quam motus ad partem posteriorem*. Yea, when our Author him-

self saith in the Account he gives of the Argument, *Motum naturalem esse ad honorabilius, unde clare sequitur occidentem esse nobiliorem oriente*, he hath given me all I have contended for.

ACTIO UNDECIMA.

A. Indignatur sub finem Capituli, quod doctorem opera ita in Logicam, Physicam, & Metaphysicam --- pag. 123.

G. OUR Author confesseth the Schools neglect of the profitable Doctrines of the Heavens, Meteors, Minerals, and Animals. But his Scepticism, viz. the present Peripateticism, is the cause. And this is that which I charge in the place animadverted on. So that I accuse not Aristotle here; but by name the modern Retainers to the Stagyrite: But whether the notionality and obscurity of the Aristotelian method it self do not give occasion to the endless babble of those reprehended Scepticks, I have already past my conjecture.

A. 2. Capite decimo octavo arguit doctrinam Peripateticam, quasi ad Phænomena salvanda --- pag. 124.

G. I Am not yet convinced, but that the Aristotelian Philosophy is insufficient for the solution of the Phænomena; And yet question not Aristotle's endeavours in that kind, but his success, upon what Accounts my Discourse declareth.

I ac-

I acknowledge the ingenuity of Sir *Kenelm Digby's Hypothesis*: But cannot yet understand *that* to have been *Aristotle's* method. And I think our Author is one of the first that asserts *Aristotle* to have taught the *Corpuscularian* and *Atomical Philosophy*; for all the World hath hitherto taken *his*, to be the way of *Qualities* and *Forms*: Yea *Aristotle* mentions the *Atomical Hypothesis* of *Democritus* in a way of dissent and profest opposition; Δημόκριτος δ' ἔστιν ἑπείρου δὲ ἑτέρου γένεσθαι ὅψ' ὡρῶτων φησὶν, ἀλλ' ὁμοῦς αὐτὸ τὸ κοινὸν σῶμα ἀπάντων ὅσιν ἀρχή, μέγεθος καὶ τὰ μέρη, καὶ σχῆμα διαφέρειν which last passage is the main substance of the *Corpuscularian Philosophy*. And elsewhere he recites the same *Hypothesis* from *Leucippus* and *Democritus*, to the same purpose; φασὶ γάρ τιν' τὰ ὡρῶτα μέγεθος πλήθει μὲν ἀπειρα, μέγεθος δ' ἀδιάρετα καὶ ἔστι δὲ ἐξ ἐσθ' πολλὰ γένεσθαι, καὶ δ' ἐκ πολλῶν ἐν, ἀλλὰ τῇ τέττων συμπλοκῇ καὶ ἀειπλέξει πάντα γενεῖσθαι.

Urget adversarius systema cæli ab Aristotele sequiū esse constitutum. Aperi accusationem. --- pag. 125.

I Cannot see but that *Aristotle* without Optick Instruments, the defect of which our Author thinks excuseth his Astronomy, might have discovered the Motion of the Earth, and Fluidity of the Heavens, as well as the more antient wisdom that believ'd them. He recites the former as the opinion of the *Pythagoreans*, but could not overcome the prejudice of sense against it. Περὶ μὲν τῆς θέσεως ἡ τῶν ἀστέρων ἀπαντες ἔχουσιν ὁμοῦς, ἀλλὰ ὅψ' πλείων ἐπὶ τῷ μέσῳ καὶ ὅψ' λεγόντων ὅσοι τ' ἑρμῶν πεπερασμένον εἶναι φασὶν ἐναντίως δὲ πρὸς τῷ Ἰταλῶν καὶ λέμενοι δὲ Πυθαγόρειοι λέγουσιν. And in another place hath a profest redargution of this *Pythagorean* opinion. As for the Hypothesis of the Fluidity of the Heavens, 'Tis said in the

Jewish Gemara, Non orbes sed in Cælo liquido moveri sidera, vetustissima Habreorum sententia est. And if *Aristotle* had own'd a wit so much more excellent then others of the Antients, as our Author somewhere intimates, I see not why he might not have received these Theories, as well as some of those, to whom Optick Tubes were as much strangers as to the Contriver of the Orbs. That the *Christian Doctrine* teacheth the Motion of the Heavens by *Intelligencies*, I cannot yet comprehend. And our Author cannot think it so evident as to be believed without proof. Our *Air* according to the best computations can be made of the weight of the *Astmosphæar*, reacheth not much above 50 miles upwards; and the *thin Element* there, is nothing to the *sphear* of *Fire* supposed under the concave of the *Moon*.

A. 3. Caput decimum nonum exagitat Aristotelis doctrinam quasi infæcundam & sterilem. --- pag. 126.

G. IF it belong not to *Philosophers* to make *Experiments*; the noble Lord *Bacon*, *Des Cartes*, our Illustrious *Royal Society*, and all *experimental Philosophers*, have been needlessly imployed, and out of the way in their inquiries. And if we must use no *Experiments* but those that are made by ordinary *Mechanicks* without design of *Science*, we shall never make any great progress into the knowledg of the *Magnalia*; which are not known by the common methods of action. He that will erect a lasting and stately *Fabrick*, must have *Stones* digged from the *Quarries*, and not expect that the *High-ways* should furnish him.

What these common *Aristotelian Principles* are, without which no account can be given of natural effects, our
 Author

Author would do well to tell us. Some Principles indeed are necessary, and without them nothing can be inquired or determin'd: But such are *common* to all *Philosophers*, and not *peculiarly Aristotle's*.

Those that admit *vacuities*, think there can be no *action* without them; holding it impossible there should be *motion in absolute pleno*; And we have but our Author's *bare assertion* against *their arguments*.

The *Cartesian vortices* will serve to account for the *Phaenomena*, and teach a way of Theory not unserviceable to *experiment*. And for the *salvo* of *Aristotle's* credit in those contradictory passages we meet in his Writings; *viz.* that *they are the sayings of others*, it seems to me an arbitrary shift and evasion: Since we find them in his Discourses without mention of any such matter. And if it be confess his custom to insert *forrein Doctrines* and *Sayings* into his Works, without any intimation to distinguish them from his *own*; who then can know when *Aristotle* speaks himself, or when he speaks the words and sense of others?

4. Caput vicesimum manifestam reddit eminentiam A.
Peripatetices supra reliquas Methodos --- pag. 127.

IN that Chapter I impugn not *Aristotle's Philosophy*, but *G.*
I had concluded my *Reflections* in the former. *Causali-*
ties are first found out by *concomitancy*, as I intimated.
And our *experience* of the *dependence* of one, and *indepen-*
dence of the other shews which is the *Effect*, and which
the *Cause*. *Definitions* cannot discover *Causalities*, for they
are formed after the *Causality* is known. So that in our
Authors instance, a man cannot know *heat* to be the A-

toms of Fire, till the *concomitancy* be known, and the *efficiency* first presumed. The question is then, How *heat* is known to be the *effect* of *Fire*? our Author answers by it's *definition*. But how came it to be so *defined*? The answer must be, by the *concomitancy* and *dependence*; for there's nothing else assignable.

But who is our Authors *Peripatetick* that concludes *heat* to be the *Atomes* of *Fire*? And who that adorer of *Descartes* that professeth *Scepticism*?

A. 5. *Nihilo validius est Argumentum à varietate Opinionum Philosophantium ad impossibilitatem* --- pag. 119.

G. I Urge no such argument as the *variety* of Philosophers *Opinions* against the possibility of *Science*, but from the notion of the *Dogmatists*; that *demonstration* supposeth *certainty*, as *Aristotle* himself affirms, ἐμπειρίαν μὲν δὲ ἀναγκασίαν; And *certainty*, *impossibility* of being otherwise; as *Aristotle* proceeds, Τὸ δ' ἀναγκαῖον οὐκ ἐνδεχόμενον ἄλλως εἶναι; I say, from hence I inferre 'tis scarce modest to conclude any thing so a *demonstration*, and consequently, *Science* in their notion; The reason of my Inference is fully declared in my Discourse, the least view of which will be evidence enough of the wideness of this answer.

*Sub finem Capitis assumit nihil sciri posse nisi in pri- A.
mas causas resolvatur. Unde diluxisse --- pag. 131.*

WHEN I affirm nothing can be known but by a *reso-* G.
lution of things into their *first causes*, I mean the
Mechanical, not *Metaphysical*: For I am of opinion with
the excellent Lord *Vernham*; That *Natural Theory* hath
been very much hindered, and corrupted by *Metaphysical*
admixtures; And this is a considerable fault of *Aristotle*
and his *Sectators*. Some general notices indeed are necessa-
ry to direct us in particular researches, but then they must
be such as are concluded from *induction* in particulars;
and perhaps the instances our Philosopher alledges to shew
the necessity of *Metaphysics* to *Physiology* will be better
determin'd and accounted for in the way of *experiment*,
then *notion*; and I think our Author's *Metaphysical* argu-
ment against a *Vacuum*, (the exploding of which he thinks
so necessary for the establishment of a grounded *Philosophy*)
I think, I say, his argument is a *Sophism*, whose greatest
force lies in the *scarcity* of words and defect in language: For
this is the sum of the presumed demonstration. A *Vacuum*
is *imaginary space*; *Imaginary space* is *nothing real*, and
those bodies are together, that have nothing between them:
If the middle of which Propositions be denyed, the argu-
ment comes to nothing; and it may without absurdity be
affirmed, that though *space* have not the nature of any of
the beings that are in our *predicaments*, yet 'tis something
real and not merely *imaginary*: For the *notion* of *space*
strikes so close to our minds, that we cannot conceive,
but that 'tis *infinite* and *eternal*, viz. is *every where*, and
has *been alwayes*; and therefore has a kind of being, that
is no *arbitrary* figment; Though such a one, for the
expressing

expressing of which our words are defective: We see then, how this pretended *Metaphysical impossibility* may be answered; For though supposing a *Vacuum* there be *nihil corporis* between the bodies distant, yet is there *aliquid spatii*, which is sufficient to avoid the *contradiction*; so that there may be a *vacuum*, notwithstanding our Author's *Metaphysicks*: Yea, that *Aristotle* himself asserted it, though I know he has opposed it also, is affirmed by *Aetius* in these words, 'Αειστέλης ποτὲν εἶναι τὸ κενόν ἐκδὲς τῷ κόσμῳ ἢ ἀναπνέον ἢ ἐργον, εἶναι γὰρ αὐτὸν πνεῖν. And again, 'Αειστέλης ἔλεγον εἶναι κενόν; and there seems a strong necessity that there should be one, since it looks like an impossibility that there should be *motion* in *pleno*, or at least that any thing should be moved, but that all the World must be moved with it; which I alledge only to shew, that *Metaphysicks* may both ways be urged almost for any thing, and that all matters of notion are double-handed. And if we must determine nothing in *Physiology* till *Metaphysicks* have concluded it; for ought I know we shall be at an eternal loss, and never fix on any thing. And by this method of mingling *Metaphysicks* with *Natural Philosophy*, we shall fill plain Theories with infinite intricacy and dispute. Indeed, the impatient mind of Man, as my Lord *Bacon* observes, is too apt to fly to *general conclusions*; and more averse to the way of *experiment* and *induction*, which he thought the only method for the establishing of a solid and grounded Theory: In which there is none has more happily succeeded then the Philosopher *Des-Cartes*, whose Philosophy is not a *prescribed form how things should be made*, as our Author injuriously suggests, but professes it self only an *Hypothesis* how they *may be*, and how by such Principles the *Phænomena* may be salved: And the *Mechanicks* of *Des-Cartes* are much more likely methods for the expounding Nature, then the *Metaphysicks* of *Aristotle*; Which his own Sectators have confest a meer *rhapsody* and confused ramble of they knew

not

not what: Yea, and 'tis doubtful whither they are not the spurious issue of some more modern Author, since *Diogenes Laertius*, who uses to give a full and faithful Catalogue of the Writings of Philosophers, hath omitted this out of the Works of *Aristotle*, and *Phileponus* affirms that Book written by *Pasicrates Rhodius*. And if so, *Aristotle* will lose the credit of *demonstration* in *Metaphysicks*, with which our Author hath invested him.

7. Sequens Capitulum laborat illo Errore quem Aristoteles sapius & detexit & confutavit : --- pag 137. A.

Imperfect knowledge, according to the notion of the Dogmatists, is not *Science*, but *Opinion*. Scire, our Author knows, is *per causas* Scire; and the conditions of those Causes are that they be *true, immediate, and necessary*; This is *perfect Knowledge*, this is the *Science* the Dogmatist pretends to; and to *this* according to his own *Maxime*, every thing that is must contribute, as my Discourse declareth. Nor do our Philosophers Instances weaken my Conclusion; for they relate to another kind of *Knowledge*, viz. that of the *Existence*, not of the *Nature* of things; which latter is that which I am treating of; and the knowledge of the being of a thing, as is its object, is a *simple act*, and consequently, to this, a *single* evidence is sufficient: But the *comprehension* of the *nature*, like the thing it self, is *complex*, and requires the knowledge of the things of which 'tis constituted. What is added within this Paragraph about two Persons, seeing the same object in the same circumstances of sentiment, is our Author's bare *assertion*, against my *proof* of the contrary: And the last period is built upon the fore-mentioned mistake of my design and intentions.

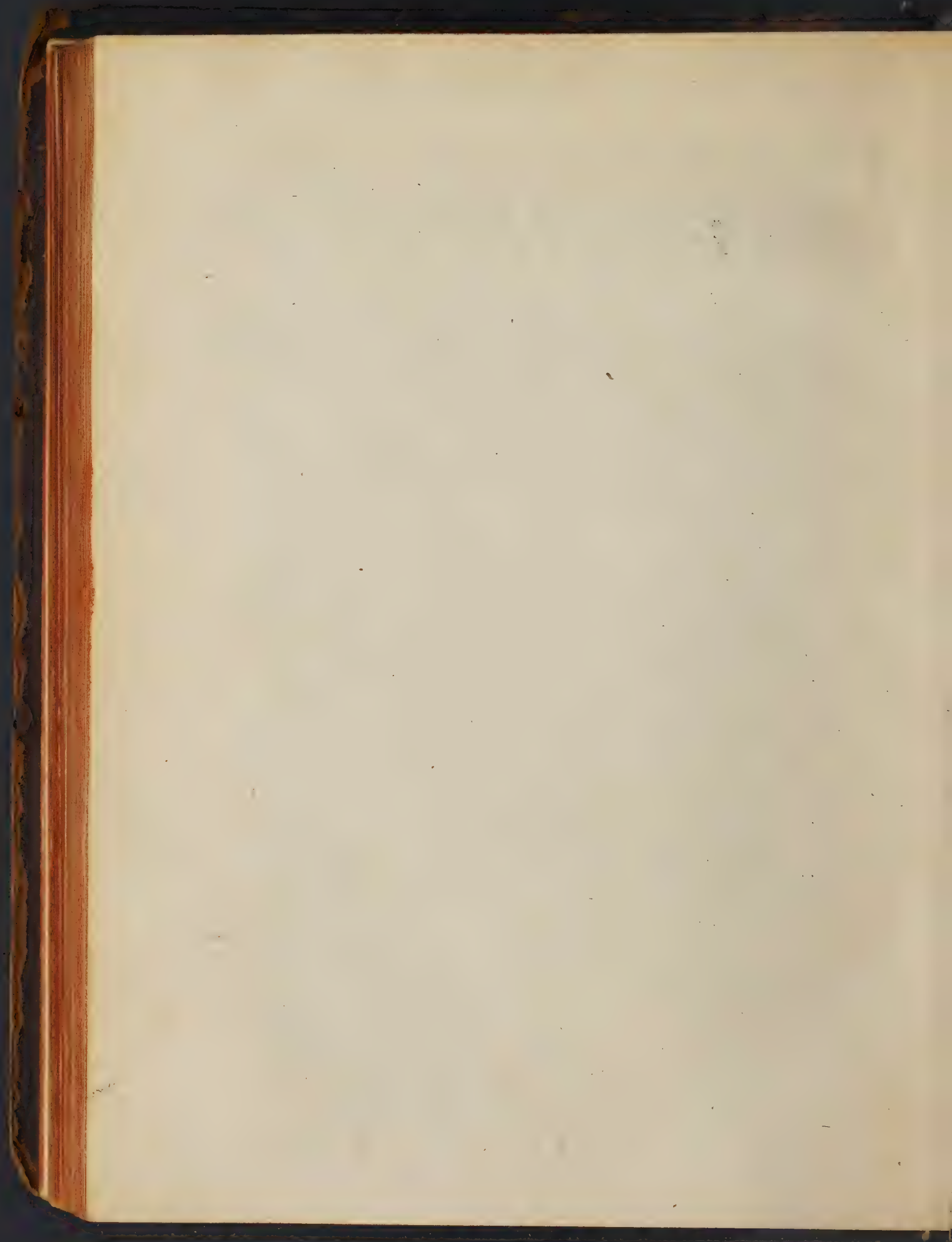
A. 8. *Attamen Academicus noster non dubitat generatim dogmaticè procedentibus affingere quævis* --- pag. 134.

G. **T**He Learned Gentleman is now descended to my *Moral Considerations* against *Confident Opinion*: His reflections on the two first of which are built upon the supposal of my being a *Sceptick*, which charge I think I've sufficiently disabled. The *truth* of my *Third* Accusation is confessed, but the *guilt*, not acknowledged; since that which excites men to endless *bawlings*, and *altercations*; *Schisms*, *Heresies*, and *Rebellions*, by the vehemencies of *Dispute*, is it seems with our Author no more *noxious* and *criminal*, then the *Sun* that stirs men up to their work in the morning, by the importunity of it's beams. To the *Fourth absurdity* of *Dogmatizing*, our Philosopher also gives a kind reception; and it seems can be content with a *Confidence* that accuseth all the World of *Ignorance*. But whether be the more *modest*, the *Dogmatist* that chargeth all that are not of his mind as *Ignorants*; or the *Sceptick* that involves himself also in the common reproach, let them dispute it out when they will, I have nothing to do with their Quarrel. In the *last* I'me agreed with our Author in the *Truth* of his assertion, That *Science enlargeth Mens mindes*; but cannot acknowledge the *pertinency*. For he could scarce have named things more opposite then *Confidence* and *Science*. *Science* indeed *enlargeth*: But there's a *Knowledge* that only *puffeth up*. And I'me of *Solomon's* Opinion, That 'tis the *Fool that rageth and is confident*. Our Author concludes as he began, in the supposition that I am a *Sceptick*, and in this I'me certain he is mistaken; And will be *Dogmatical* in affirming, that I am *none*.

Thus:

THUS have I concluded my *Reply* with a *Brevity*, that shews I am not fond of an occasion of *Disputing*; and a *Carelesness*, that will witness the little delight I have in matters that are not of very *material speculation*. The truth is, I dropt these *Reflections* with such a *dulness* and *inactivity* of humor: That when my pen had traced *one period*, it was *indifferent* whether it began *another*. And I remember not an *heat* in the whole performance. For I felt no concernment to defend a *Discourse*, which perhaps I had less kindness for than one, who hath professedly opposed it. Not to mention the other reasons of my *coldness* and *indifference* in this *Action*. And though I have still a quick resentment of the *Vanity* of *confiding* in *Opinions*, and possibly could with an humor brisk enough have reassailed the spirit of *proud* and *unreasonable presumption*; Yet I hitherto see no necessity of adding more to what I have said on the Subject: And the *Reflections* that engaged my Pen, have made me but few new occasions. So that looking on my impugned *Discourse* as too *inconsiderable* for a Subject of *Publick Vindication*, and meeting but little opportunity for *general* and *discursive notion* in *that* which opposed it; I was, I profess, sometimes more inclined to have throwne away *these sheets* among the *rubbish* of my Papers, then to permit them thus to shew themselves to the *Publique*. But my *Civility* to this Learned Man obliged me to some *Answer*, and whatever I apprehend of it otherwise, my *laziness* or my *judgement* made me think *this* sufficient for that service. What others will judge of it I am *ignorant* and *careless*, and am sufficiently satisfied with this, that I think it *pertinent*, and that I have *finish't* it.

FINIS.





A
 LETTER
 To a FRIEND
 CONCERNING
 ARISTOTLE.

SIR,



Am very Sensible how *bold* and *adventurous* a thing it is, for Men of private condition to oppose what *custom* and great *names* have render'd *venerable*. And though I am still of opinion, that a *lazy* acquiescence in the discoveries of any *Single* Author, how *great* and *angust* soever, be a disadvantage to the *encrease* of *knowledge*; yet I think it not *wise* in every Man that hath only a naked reason to assist him, to confront such *celebrated Authorities*. Upon which account I acknowledge some *juvenile heat* and *præcipitancy* in those *reflections* your *friendship* has animadverted on. Which, besides the

pardon young pens may expect from those who are not unreasonably severe, hath a claim to your candour upon other considerations, which I intend this Paper shall acquaint you with. In order to which, I suppose I need not tell you, that 'twas no *enmity* to the *learning* of the *Universities*, which with all duty I acknowledge, that drew my pen upon the *Sage* their *constitutions* have made *textuary*. You know me too well, to think I designed any thing against the *appointments* and *purposes* of our pious Ancestors in those *venerable nurseries* of *Piety* and *Learning*. I too well apprehend the danger of such *Innovations* in an Age so prone to *fancies* and *dissentiments*. In which nothing howsoever worthy and sacred, has been able to defend it self against the *rude hands* of *proud*, because *Successful violence* guilded with the *plunder'd* titles of *Reformation* and *Religion*. I'll assure you then, though I had been so *fond* and *unwise* to engage in a design so unlikely in the *undertaker*; I should never have been so *disingenuous* and *undutiful* as to form a project so *inconvenient* and *hazardous* in the *event*, as to discourage young Students from a method of Studies the *Constitutions* of the place they live in have enjoyn'd them: Which indeed, considering the circumstances wherein things stand, 'tis in a manner necessary they should be vers'd in; since that *Philosophy* is wrought into the *current Theology* of *Europe*: which therefore would not be comprehended without an insight into those *Hypotheses*. Nor can a Man make a reasonable *choice* of his *Principles*, except he have some knowledge of *all* that offer themselves *Candidates* for his favour: and a Wise Man's belief is not *chance*, but *election*; besides which, it *enlarges* and *enables* the Minds of Men to furnish them with *variety* of *conception*, and takes them off from doating on the beloved *Conclusions* of their *private* and *narrow* Principles. I blame not therefore the use of *Aristotle* in the *Universities* among the *Junior Students*, though I cannot approve the *streightness* and

and sloath of *Elder Dijudicants*, from whom more generous temper might be expected, then to sit down in a contented despair of any further progress into Science, than has been made by their *Idolized Sophy*; and depriving themselves and all this World of their Liberty in *Philosophy* by a *Sacramental adherence* to an *Heathen Authority*. And I confess, 'twas this *pedantry* and *boyishness* of humor that drew from me those *reflections* I directed against *Aristotle*. Which perhaps you'll think not so censurable an action when you consider,

(1.) That whatever *fondness* these *latter ages* have express'd towards *him*, the pious *Fathers* of the *first* and *purest times* of *Christianity*, own'd for him no such regard and *veneration*; but frequently reprehended *him* with a *keen* and *impartial severity*. And if we may believe the learned and industrious *Patricius* [*Multos è Patribus habuit oppugnatores, Celebratorem neminem.*] *Clemens Alex. Epiphanius*, and *Nazianzen* accuse him of *impiety* against God and Religion; *Lactantius* of *Contradiction* and *inconsistency*; *Justin Martyr* professedly wrote a Book against *him*; *S. Basil* reprehends his *Ethicks*; and *Origen* set's *Epicurus* before him. *Theodoret* accuses him for denying *Providence* below the *Moon*. And 'tis notoriously known that *Platonism* was the *Philosophy* of the *first Christian Centuries* when *Aristotle* was not much regarded. Yea as the excellent *Gassendus* has observ'd, in the flourishing times of *Rome* and *Athens*, the *Academicks* and *Stoicks*; and *Laertius* says in his, the *Epicureans*, were the only valued *Sects* of *Philosophers*, while the *Peripatericks* were but little accounted of. Yea *Cicero*, *Pliny*, *Quintilian* that had otherwise the greatest esteem of *Aristotle*, prefer'd *Plato* before him. And I find

(2.) Not that *Aristotle* had such an *excess* of respect and *worship*, till after *Barbarism* had overrun *Rome* and *Athens*. For when the *Empire* began to emerge from

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from that *black night* of *Ignorance* which had with it's *rude Conquerours* invaded it; *Averroes* and some others of the *Arabian Interpreters* chanced to light upon the *remains* of this *Philosopher*, which they translated into the language of the *Moors*, and as 'tis usual for Men to dignifie what they have bestowed pains upon, especially if it be *rare* and *new*; these *first Interpreters* would not fail to celebrate the *Author*, that they might reconcile credit to *their Writings* upon him, and recommend their own *elucubrations*. And therefore *Aristotle* shall be the *prime* of *Philosophers*, that they may be *next* him. Insomuch that his *Redeemer Averroes* arriv'd to that *Vanity in Commendation* as to affirm, that *Aristotle* invented *Logick*, *Divinity* and *Physiology*; never spoke any thing without strong reason, and that there was nothing *defective* or *superfluous* in his *Writings*, but all things in the most full and perfect order; and that no error had been found in his *Composures*: which *Commendations* coming down to the *Latines*, with the *Books* they celebrated, and *they* having no other *Philosopher*, but *Aristotle*, nor *Interpreter*, but his *Idolater Averroes*, greedily swallowed both the *Books* and the *Character* together, making *sacred Text* of the *Writings* of the *Author*, and *Axioms* of the *Commendations* of the *Interpreter*. For the *mighty cry* of the *first admirers*, assisted by the *Ignorance* of those times, and the natural temper that is in Men to revere the first *Author* that pleases them, bore down others to an assent to those applauses; and being at last by the *Schoolmen* mingled with *Divinity*, and by others adopted into other faculties, grew in a manner *Sacred* and *Universal*. *Aristotle* became an *Oracle*, his *placits* were enacted *Laws*, and his *dixit* an *unquestionable argument*; and thus was the *reasoning World* despoil'd of that *freedom* which is the privilege of *Humane Nature*, and subjected to a *foreign Authority*, that could lay no reasonable claim to their respect or observance. So that the esteem of the *Aristotelean Philosophy*

losophy having been so *small* in the *best* and *wisest* times, and having sprung up to this bulk by *accidental occasions* in the latter and *less cultivated* ages, I cannot yet think it so *particular* to question the dueeness of those *superlative* praises are bestowed upon him in *these*, wherein Mankind seems awaken'd to enquire into the *World of things*, not of *Words*, and is resolv'd no longer to court *Names*, but *Nature*. And you'll see less reason for your displeasure against that engagement of mine, when I shall have told you

Thirdly, That 'tis very *doubtful* whether those Writings that go under his *Name*, are *Aristotle's* or *not*. For besides that the antient *Greek Interpreters* have alwayes made this *Query* in the beginning of their *Expositions*, *Whether the Books they were about to expound were Aristotle's*; besides this suspicion I say, several very learned men have professedly undertook to prove the *uncertainty* of all his Writings, among whom are *Picus*, *Patricius*, and *Gassendus*, and from these Author's I'll give you a brief account of this matter. (First) then *Theophrastus*, *Aristotle's* Scholar, wrote several things that had the same title with those we presume are *his*: And who then can tell whether they were wrote by *Aristotle*, or *Theophrastus*? to say *Aristotle's* Works are discoverable by their *style*, is to presume the question, *That some are known to be his*: which being supposed, the enquirer may notwithstanding be deceived in his judgment, since learned Men in the same age are often delighted with the same mode of writing, especially the *Scholars* of any great *Author* use to imitate the *Way* and *Method* of their *Masters*; yea and *diversity* of *Age* and *Matter* make's them sometimes differ more in their *Styles* from *themselves*, than others do from *them*. At least (Secondly) *Theophrastus* had great advantages of *adding*, *altering*, and *mingling* *Aristotle's* Works as he pleased: He himself putting forth few Books while he lived, but leaving them in the hands of this his great Scholar and Sectator. And 'tis the observation of

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Strabo and *Plutarch* that the first *Peripateticks* had few or none of *Aristotle's* Writings among them; upon which account impostures and forgeries might be more securely practiced. Besides which, (Thirdly) *Theophrastus* himself did not publish these Writings, but left them in the hands of *Neleus*, as is testified by *Plutarch* and *Athenæus*. Now this *Neleus* of two Copies which he kept of *Aristotle's* writings, sold one to *Ptolemy* for the famous Library at *Alexandria*; the other he kept himself and left with his Posterity; who, as *Strabo* testifies, diligent search being made by the *Attalick* Kings after Books to furnish the Library at *Pergamus*, hid them in a pit underground about 160. years till they were almost spoil'd with moths and rottenness, and after sold them to *Apellicon Tejus* an *Athenian*, who got them transcribed and supplied in those places in which they had been impair'd by their concealment, but as *Strabo* says arbitrarily, and at a venture; insomuch that the Transcripts were full of errour and incurable defects. At length *Sylla* taking *Athens*, this Library of *Apellicon*, in which were the Writings of *Aristotle*, was transported to *Rome*, as is testified by *Plutarch*, and there fell into the hands of *Tyrannio Grammaticus* under whom they contracted new and worse errors. From him they pass to *Andronicus Rhodius* who distributed them into the order we now find them in, adding and altering as he pleased. After him, *Picus* says the contending *Peripateticks* still mended what they understood not; and every man as he fancied. All which circumstances are more than suspicions of much forgery and corruption in *Aristotle's* Composures. Yea, if that be true which *Marius Nizolius* asserts, and largely endeavours to prove, that most of the Books of *Aristotle* that are extant are but *Epitomes* and *Compendiums* drawn up by *Nicomachus* of his Father's writings, 'twill be another evidence against their Authority. To which I add (4.) What has been observed by the fore-cited Learned Men, that *Diogenes Laertius*, who lived when most

most of the *Antient Authors* might be seen, who was very industrious in the search of *Antiquities*, and who perused above two hundred Authors in order to the compiling of his *History*, forty of which had professedly wrote the *lives* of *Philosophers*; yet this *Diogenes* hath omitted all we have now extant of *Aristotle's* works except *nine*, viz. *duo de Plantis*, *Physiogn. Categoria*, *de Interpret. Mechan. Contra Xenophanem*; *Contra Gorgiam & Zenonem*. Yea and *Patricius* gives sufficient reason why all these but the four last should be suspected also. Now why so many forged pieces were ascribed to *Aristotle*, three reasons are given by *Ammonius*. viz. (1.) Because there were several others of his name (*Diogenes Laertius* says eight) by reason of which 'twas an easie matter to shelter the mean and contemptible products of others under his name and authority. (2.) Because several of his *Disciples* wrote Books on the same Subjects, and with the same Titles with their *Master*. (3.) There being great rewards propos'd by *Ptolomy* to those that brought in any considerable Author's to his *Library*, several out of a covetous design to enrich themselves by the forgery, inscribed other Writings by the Name of *this Philosopher*, to render them more *currant* and *vendible*. So that there were 40. Books of *Analyticks* ascribed to *Aristotle* in *Ptolomy's Library*, when as he wrote but four; and two *de Categoriis*, when he wrote but *one*. It appears then that the Books of *Aristotle* are of very *uncertain* and *suspicious authority*. Yea, and though his Writings were never so unsuspect and certain in the main, yet no man can be assur'd in particular what is *Aristotle's* in them and what not, they having met with such hard usage as we mention'd. Yea, the Books themselves give notorious evidence of those abuses in the *confusions*, *inversions*, *contradictions*, *tautologies*, *defects*, *abruptness*, and other gross *imperfections* they abound with. Upon the account of which *Gassendus* says, he thought *Aristotle* a greater Man than to be the Author of such *mean*

and *obnoxious* writings. But however, whether these are *genuine* or not, they contain the *Aristotelianism* of the present *Peripatetick* Schools, and if those works are none of his, there's less reason why we should fall down before the *ETH* of an *uncertain Authority*. Besides which, I must confess

Fourthly, That the reverence I have to the more *antient Sages*, which *Aristotle* frequently *traduced*, and unworthily *abused*, animated me to more Severity against him, than upon another occasion had perhaps been so *pardonable* and *becoming*. And that *Aristotle* dealt so *invidiously* with the Philosophers were before him, will not need much proof to one, that is but indifferently acquainted with his writings. The great Lord *Bacon* hath particularly charged him with this unworthiness in his excellent *Advancement of Learning*, wherein he says, that [*Aristotle* as though he had been of the race of the *Ottomans*, thought he could not reign, except the first thing he did, he kill'd all his Brethren.] And elsewhere in the same Discourse [I cannot a little marvel at the Philosopher *Aristotle*, that proceeded in such a spirit of difference and contradiction to all *Antiquity*, undertaking not only to frame new words of Science at pleasure, but to confound and extinguish all the *antient Wisdom*, insomuch that he never names any *Antient Author*, but to confute or reprove him] consonant whereunto are the observations of *Patricius* that he carpes at the *Antients* by name in more than 250 places, and without name in more than 1000. he reprehends 46 *Philosophers* of worth, besides *Poets* and *Rhetoricians*, and most of all spent his spleen upon his excellent and venerable Master *Plato*, whom in above 60 places by name he hath contradicted. And as *Plato* opposed all the *Sophisters*, and but two *Philosophers*, viz. *Anaxagoras* and *Heraclitus*; so *Aristotle* that he might be opposite to him in, this also, oppos'd all the *Philosophers*, and but two *Sophisters*.
viz.

viz. *Protagoras* and *Gorgias*. Yea, and not only assaulted them with his arguments, but persecuted them by his reproaches, calling the *Philosophy* of *Empedocles*, and all the Antients *stuttering*; *Xenocrates*, and *Melissus*, *Rusticks*; *Anaxagoras*, *simple* and *inconsiderate*; yea, and all of them in an heap, as *Patrius* testifies, *gross Ignorants*, *Fools* and *Madmen*. How fit then think you is it that the World should now be obliged to so tender and awful a respect to the *Libeller* of the most Venerable *Sages*, as that it should be a crime next *Herésie* to endeavour, though never so modestly, to weaken his *textuary* and *usurp'd authority*? and how just think you is your charge of my *Reflections* as a piece of *irreverence* to *Antiquity*? when my *veneration* of the greater *Antiquity* extorted from me those strictures against the proud *Antagonist* of all the ancient and more valuable *Wisdom*? of whose unworthy and disingenuous usage of the *Elder Philosophers*, I'll present you among many with some particular instances, that most easily offer themselves to my pen and memory. Briefly then, he accuses *Zeno* for making *God* a *Body*, because he call'd him a *Sphear* in a *Metaphor*. He sayes of *Parmenides* *ψυχὸν καὶ θερμὸν ἀρχαῖς πτεῖ* that he made hot and cold Principles, and yet in two long Chapters falls upon him as making all things one. These two Principles of *Parmenides* *Aristotle* interprets of *Fire* and *Earth*, when 'tis clear enough that the *Philosophers* meant *Light* and *Darkness*.

Ἄυτὰρ ἐπεὶ καὶ πῖν' αὖ φέ' οὐ καὶ νύξ ἰσομαδὺς
 Πᾶν πλέον ἔστιν ὅμῃ φάε' οὐ καὶ νυκτὸς ἀφάντε.

He sayes of *Parmenides* and *Melissus*, that they denied all generation *ἔστιν γὰρ δὲ γινεσθαι φασιν ὅτε φείδεσθαι τῷ ὄντι*. And yet in another place, having it seems forgot this charge, *οἷον καὶ Παρμενίδης, καὶ γὰρ ἐπ' αὐτὸν κατασκευάζον τιτὸν τὸ Παντὸς γένεσθαι*. He accused *Empedocles* for constituting the *Soul* of *Elements*, for which he

took occasion from that verse of his

Ταῖα γὰρ μὲν γαῖαν ὁπώπιμιν, ὕδατι δ' ὕδαρ.

When as the *Elements* he means are not *corporeal*, as *Aristotle* would suggest to force an absurdity on that *Philosopher*, but *Intellectual* ones, as *Simplicius* one of his own *Interpreters* expounds *Empedocles*. He blasphemes *Anaxagoras's* *Mind* in these words ὥς ἀπὸ τοῦ τοῦ ἀδυνάτου ζῆτον ὁ νῦν. And yet after gives excellent attributes to that *Mind* of *Anaxagoras*. He accuses the *Pythagoreans* of making *Numbers* the *Principles* of things; when as 'tis evident that *Numbers* were intended by *Pythagoras*, but as *Symbolical representations* of them, which serv'd him but for the same purposes the *Hieroglyphicks* did the *Aegyptians*, from whom that Sage had his *Method* of *Philosophy*; as *Philoponus* himself confessingly affirms, Συμβολικὰς γὰρ οἱ Πυθαγόρειοι δειδμὲς τὰ φυσικὰ εἶδη ἔλεγον. But of all the *Philosophers* he quarrel'd with, there was none he pursued with so much gall and animosity, as his incomparable *Master* *Plato*, whom he not only insolently opposed and ingratfully thrust out of his School while he lived, but with a severe pen persecuted his very ashes, and followed him with injuries beyond the grave. And all for no other reason, but because that Venerable old Man reproved his evil life, and preferr'd the better deserving *Spencippus*, *Xenocrates*, and *Amyclas* before him. The particular instances of those ungrateful abuses are too numerous to be insisted on; therefore I shall only pitch my observation on *Plato's* Doctrine of *Idea's* which *Aristotle* in all his Books inveigh's against, and hath render'd ridiculous among his credulous Sectators. Concerning which you may please to take notice, that this Opinion was not originally *Plato's*, though *Aristotle* charge him as the Author, but was the Doctrine of the *Pythagoreans*, *Aegyptians* and *Chaldeans*. We have it in *Timæus* Locrus the *Pythagorean*, τῶν δ' ἐγὼν γινεῖται λόγῳ ἡστω ἰδέα π καὶ ὕλα. And before him *Trismegistus*, εἶς ἐστὶ τῶ νόῳ τὸ ἀρχέτυπον

ἀρχέτυπον εἶδεν. But originally this Doctrine of *Idea's* was *Chaldean*, for which I offer you the ensuing Testimonies which will also clear the *antient* sense and nature of those *Idea's*. We have them then in the *Oracles of Zoroaster*,

Νῆς Παπὸς ἐρρόζησε νοήσας ἀκμάδι βελῆ
Πόρμεσφες Ἰδέας.

And again,

Παντίαις Ἰδέαις κεχαισμένον ἔν μιᾷ πηγῇ.

And these *Idea's*, by which we may understand their natures, he calls ἐννοιαὶ νοεραὶ ἀπὸ πηγῆς πατερικῆς. Briefly then, the *Chaldeans* by their *Idea's* understood the *forms* of things as they were in their *Archetypha Mente*, which answers to the *eternal λόγον* in the *Christian Trinity*. They called them also ἰούσις ἢ ἐννοιαί, as they were in this *primæval Mind*. In the *Soul* of the *World* they call'd them λόγοι, in *Nature*, they were *Seeds*; and in *Matter*, *Forms*. Thus therefore; In the *Seeds* of all things there is *heat*; in that, *Spirit*; in this, *Nature* which depends on the *Universal Soul*, and that on *God*, in whom 'tis *Jynx* or *Idea*. This was the *Chaldean notion* of *Idea's*, and this was the *Platonical*; which how unlike it is the *Chimera* of *Universal abstract notions*, *Aristotle* and his *Peripateticks* fallly affix upon the *Divine Philosopher*, is of easie apprehension. So that *Aristotle* in his impugnation of the *Platonical Idea's*, fights against *notions* of his own creating, and no assertions of his *Venerable Master*. And I must confess the reverence I have for that *Excellent Sage* and his *Philosophy*, lessens my esteem of *Aristotle*, and his. Which I cannot without some regret behold so *Sacred* in *Christendom*, while the incomparable *Prince of Philosophers* with his *divine Theories* seems to be neglected and forgotten; especially since this latter is so consonant in his *Dogmata* to the *principles* of *Christianity*, and the other so opposite to
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most the *articles* of our *belief* in *his*. Of which *Patricius* has presented the World with a large Catalogue of Instances, and I'll offer you a few of them. *Plato* affirms *God* to be one; *Aristotle* make's one *first mover*, but 56 other *Gods movers* of the *Orbs*. *Plato* own's *God* under the notion of the *Father*; which *Aristotle* no where acknowledges. *Plato*, that *God* is the *Supreme Wisdom*; *Aristotle*, that he is ignorant of *particulars*. *Plato*, that *God* is *Omnipotent*; *Aristotle*, that he can do nothing, but move the *Heavens*. *Plato*, that *God* made the *World*; *Aristotle*, that the *World* is *uncreated*, and *eternal*. *Plato*, that *God* made the *World* of *nothing*; *Aristotle*, that of *nothing* is made *nothing*. *Plato* that *God* is free from all *body*; *Aristotle*, that he's tyed to the *first Orb*. *Plato*, that *Providence* is over all things; *Aristotle*, that 'tis confin'd to the *Heavens*. *Plato*, that *God* governs the *Universe*; *Aristotle*, not *God*, but *Nature*, *Chance*, and *Fortune*. *Plato*, that *God* created the *Soul*; *Aristotle*, that 'tis the *Act* of the *body*. *Plato*, that the *happinefs* of a *Man* is in his *likeness* to *God*; *Aristotle*, that a *Man* is *happy* in the *goods* of *Fortune*. *Plato*, there will come one that shall teach us to *pray*, a *prophecy* of our *Saviour*. *Aristotle*, *prayers* are in *vain*, because *God* knows not *particulars*. *Plato*, that after death good *Men* shall enjoy *God*. *Aristotle*, no *pleasure* after this *life*. *Plato*, the *Souls* of the wicked shall be punish't after death; *Aristotle*, they shall *perish* with the *body*, and suffer nothing. *Plato*, the *dead* shall *rise*. *Aristotle*, à *privatione ad habitum*. *Plato* that the *Soul* and *Body* of the wicked shall be punish't in *Hell*. *Aristotle* knew no such matter. These are some instances among many, of the divine temper of the *Platonical Philosophy*, and the impiety of the *Aristotelian*; for a further account of which I referre you to the fore-mentioned learned Author. So that I doubt not, but when you have duly consider'd the matter, you'll judge those *Reflections* the effects of a laudable zeal for *Antiquity*, and what is more sacred, *Truth*. To which I adde

(5.) That the *Aristotelian* was not the *antient* Philosophy, but the *Corpuscularian* and *Atomical*, which to the great hinderance of Science lay long buried in *neglect* and *oblivion*, but hath in these latter Ages been again restored to the *light* and it's deserv'd *repute* and *value*. And that the *Atomical Hypothesis* was the *First* and most *Antient*, of which there is any memory in *Physiology*, is notoriously known to all, that know the Age of *Democritus*; who was one of those Four *Sages* that brought the learning of the *Egyptians* among the *Grecians*; *Orpheus* bringing in *Theology*; *Thales* the *Mathematicks*; our *Democritus*, *natural Philosophy*; and *Pythagoras* all *Three*, with the *Moral*. Now the learning of the *Egyptians* came from the *Chaldeans*, and was convey'd to them, as some learned Men affirm, by *Abraham*, who was of kin to *Zoroaster* the great *Chaldean Legislatour* and *Philosopher*; which *Zoroaster* lived 290 years after the *Flood*, and as *Pliny* saith, was the *Schollar* of *Azonaces*, whom *Antiquaries* affirm to have been of the Schoole of *Sem* and *Heber*. The *Atomical Philosophy* then coming from the *Egyptians* to the *Grecians*, and from the *Chaldeans* to them; is without doubt of the most *venerable Antiquity*; and the *Aristotelian* a very *novelty* in compare with that *grey Hypothesis*: at the best, a *degeneracy* and *corruption* of the most *antient Wisdom* Yea, and 'tis the complaint of several learned Men, which whoever knows any thing of *Aristotles sectators* will justifie, That the Modern *Peripateticks* have as farr receded from his sense, as from the *Truth* of *Things*. For it hath been the Fashion of his *Interpreters* both *Greeks*, *Latins*, and *Arabians*, to form whole Doctrines from *catches* and *scraps* of sentences, without attending to the *analogy* and *main scope* of his Writings. From which method of *interpretation* hath proceeded a *spurious medley* of *nice*, *spine* and *useless notions*, that is but little of kin to *Aristotle* or *nature*. So that whatever of genuine *Aristotelian* is in those works

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that bare *his* name; There's little of *Aristotle* in his *Schools*. And 'tis no indignity to *Antiquity* or the *Stagyrite*, to oppose the *corruption* and *abuse* of both. And to endeavour to restore the *Antients* to their just *estimation*, which hath been usurp't from them by a *modern* and *spurious* Learning. And though I grudge not *Aristotles* esteem while it is not prejudicial to the respect we owe his *Betters*; yet I regret that excessive and undue *veneration* which fondly sets him so much above all the more valuable *Antients*. And I'll propose it to your judgment

(6.) Whether 'twas likely that *Aristotle* was so farr beyond other *Philosophers* in his *Intellectuals*, as these latter Ages have presumed, when he came so farr short of most of them in his *Morals*? I believe there's a near connection between *Truth* and *Goodness*, and there's a *taste* in the *soul* whereby it relisheth *Truth*, as the *Palate* Meats; which *sence* and *gusto* vice depraves and *vitiates*. So that though *Witt* may make the *Vicious*, *cunning* *Sophisters*, and *subtile* *Atheists*, yet I doubt seldom the best and most exercised *Philosophers*. Now what the *Ancients* have related of *Aristotle's* manners, I'll present you in an Instance or two, and dismiss this displeasing subject. *Suidas* then accuseth him of *Sodomy* with *Hermias*, *Æschriones*, *Palephatus*, and *Abydenus*; *St. Ferome* of *Drunkenness*: *Lycus* and *Aristocles*, two of his own disciples, charge him with *Avarice*: *Ælian* of *Cavelling*, *Loquacity*, *Scuffling*, and *Ingratitude*; of which last, there are two notorious instances in his usage of *Alexander* and *Plato*. How he used his *venerable Master*, I have already noted. And what return he made to the kindnesses of his *Glorious Schollar*, you may see in these few words from *Arrian*, *καὶ τὸ φάρμακον ὃ π' Ἀριστοτέλους μετ' Ἀρπιάζῳ ἐξέειρε δεδωκὸς ἦν τῷ Ἀλέξανδρῳ Καλιδένῳ ἐνεκα*. And to sum up much in one, *Timæus* the Historian in *Suidas* gives this Account of him, That he was *forward*, *impudent*, *saucy*, *unwise*, *indocile*, and *hatefully glutinous*, or in the words

words of *Suidas*, Τίμαρχος φησὶν καὶ Ἀριστοτέλης ὅτι αὐτὸν ἐυχρεῖν, θρασύν, ὡροπύην, ἀπὸ τοῦ σφοδρῆν, ὑψιμαθῆν, μιστὸν ὑπεράχροντα, καὶ τὸ πολυτήμην ἰατρῆον ὑποκαλεικότα, καὶ ὡς πᾶσαν αὐλὴν καὶ σκηνὴν ἐμπιπθῆκότα ὡς τε γαστρίμαργον, ὀψαρτυτὴν, ἐπὶ σῶμα φερέμενον ἐν πᾶσι.

But to conclude these ungrateful remarques, *Plutarch* makes him a *Traytor* to *Alexander*; and *Eusebius* to his *Countrey*. And being at last banisht for his impiety, He made himself away by poyson, according to the Testimony of *Laertius*. Thus then you see an ill *Character* of *Aristotle's* manners from *disinterested* Authorities; on consideration of which, 'tis to me matter of some wonder, that the memory of the *Vicious* should be so blessed, and his *authority* so irreproveable. Unto all which may be added

(*Lastly*) That there is less reason that *Aristotle* should be valued beyond all others that have had a name for wisdom, if we consider, that he borrowed almost all he writ from the more *antient* *Philosophers*, though he had not the ingenuity and gratitude to acknowledge it: Particularly from *Architas* and *Ocellus*, transcribing them word for word in many places, especially the latter; and yet never as much as mention'd him in all his writings. And I think you ascribe more to *Aristotle* than is his due when you call him the *INVENTOUR* of *SCIENCES*; for we owe that honour to others of the *Antients*; particularly to *Zeno* the Invention of *Logick*, and of *Rhetorick* to *Empedocles*, according to his own Testimony in *Laertius*, φησὶ ὁ Ἀριστοτέλης εὐρετὴν αὐτὸν (speaking of *Zeno*) γινώσκοντα διαλεκτικῆς, ὡς ἔμπεδοκλέους ῥητορικῆς. *Perictione* a *Pythagorean* woman writ *Metaphysicks* before *Aristotle*. *Stobaeus* in his *Morals* hath a *Fragment* of her Book *de Sapientia*, of which she declares the subject in these words, Ἡ δὲ σοφία περὶ πάντα τὰ γένη ὅσων ἔόντων. Besides whom *Plato*, *Parmenides*, *Xenophanes*, *Pythagoras*, the *Egyptians*, *Trismegistus*, and before all, the *Chaldeans* writ of this *Science*, long before *Aristotle* was extant. And, *Democritus* brought *natural Philosophy*, as did *Pytha-*

goras the *Moral*, from the *Egyptians*, before the *Stagyrae* was an *Infant*. And for the *Mathematicks*, they were studied in *Egypt*, before He was born in *Greece*, *ὡς Αἰγυπτίον αἱ μαθηματικαὶ πρῶτον τέχνηαι συνέστησαν*, is his own confession.

Thus then you see Sir, we are not so much beholden to *Aristotle*, as most men have presumed. And perhaps by this time you may be convinc'd that we have no reason so passionately to revere his *Authority*. But whither you are, or not, I am not much concerned, being willing to leave all men to the liberty of their own sentiments. It sufficeth for my purpose, that I have given you some of the grounds of my dissatisfactions in *Aristotle* and his *Hypotheses*. If you are convinced, at the bar of your judgment, I am justified; if you are not, your dissent I presume is *rational*, and when I have seen your *reasons*, I shall either be more disposed to your apprehensions, or be more confirm'd in the justice and reasonableness of mine own. To which I'll add no more, but my desires of your pardon of this voluminous trouble, and acceptance of the affectionate regards of

SIR,

Your Humble Servant

F. G.

FINIS.

A
LOYAL TEAR
Dropt on the
VAULT
Of our late Martyred
SOVEREIGN.

IN AN
ANNIVERSARY SERMON
On the Day of His Murther.

Joseph Granville



LONDON, Printed by E. Cotes, and are to be sold by J. mes
Collins, at the Kings head in Westminster Hall. 1667.

W. A. T. A. Y. O. A.

only no more

T. I. U. A. V.

the only one

NOVEMBER

1777

W. A. T. A. Y. O. A.

only no more



W. A. T. A. Y. O. A.

The STATIONERS Advertisement.

THe Author of this being averse to the Printing Sermons, a Friend of his, who by his importunity had obtained a Copy of it, sent it to me, with his desire that I would publish it. In which he was so earnest, that I could not deny him, especially he having threatned, that if I would not some body else should do it. I was loath to neglect an opportunity which I thought might help to the curing the mentioned humour in the Author, and I knew would gratifie his Friends and others. Being therefore assured by this Gentleman that he would procure me the Authors pardon for my printing this without his leave, I have adventured to do so; and I hope, when he hath perused it, I shall easily obtain the Readers.

JAMES COLLINS

Advertisement

I have the honor to acknowledge the receipt of your letter of the 14th inst. in relation to the publication of the second volume of the "History of the State of New York," and in reply to inform you that the same has been forwarded to the printer, and will be ready for the press in a few days. I am, Sir, very respectfully,
Your obedient servant,
J. M. Smith

JAMES COLLINS

I

A
FAST SERMON
ON THE
KINGS MARTYRDOM.

ROM. XIII. 2.

— *And they that resist shall receive to themselves
Damnation.*



S there are some *Ages* and *Times* that are more infested with *unhappy influences* from the *Heavens*, and *noxious reeks* from the *Earth*, which by poysoning the *Air*, *Roots*, and *Herbs*, propagate that deadly *venome* into mens bodies, that even wearies *Death*, and gluts the *Grave* with its slaughters, and was matter of our late *miseries*.

In like manner there are *Times* when *poysonous Doctrines* from the *Pulpit*, and *maligne humours* in the *Populace*, infect the *Publick Air*, and spread a fatal *Contagion* into mens *Principles* and *Manners*, which flies like *Infection*, and destroyes like the *Plague*.

B

And

A Fast Sermon

And if ever Times were under *cross* and *unlucky Aspects*, if ever there were a publick Spirit of *Phrensie & mischief* in the World in any days, since the *first*; certainly this Lot is fallen upon *ours*; wherein mens *Principles* and *Practices* contend, which shall out-do the other in the degree of Evil. And 'tis hard to say which are worse, Mens actions or opinions.

We are fallen into Times, wherein among some, 'tis a piece of *Gallantry* to *desie* God, and a kind of *Wit* to be an *Atheist*; among others, 'tis *Religion* to be *Phantastick*, and *Conscience* to be *Turbulent* and *Ungovernable*. Nor have mens *Practices* come short of the *malignity* of their *Belief*; but if possible have out-done it. *Atheism* hath not rested in the *judgment*, but proceeded to all *enormities*, and *debauches*. And we had not been called to the *sad solemnity* of this Day, if *Rebellion* had slept in *Opinion*.

But alas the *venome* of the *Asp* hath swoln into *deadly Tumors*; and those *seditions Principles* have shot their *poysonous atrows* into the *vitals* of the publick *Body*. We yet feel the *smart* of those *wounds*, and the *Generations* to come will wear the *scarrs* and the *marks* of our *mifery* and our *guilt*.

What is past we may *lament*, but cannot *remedy*. What we may do, and what we ought, is to *inform*

form our selves better of the *Duty* we owe to *God*, and those he hath appointed over us; and to endeavour the suppressing those principles and affections which breathed the *Plagues* that destroyed the Nation, and would again burn us up in hotter *Flames* than those. And if that *fatal Fire* which so lately prey'd upon our *Peace*, and our *Properties*, our *Religion*, and our *Government*, our *Persons* and our *Friends*, hath not yet convinced us of the evils and danger of *Resistance*; yet there is *another* and a *greater*, as *certain* and more *fatal*, threatned by the *Apostle*, *They that resist shall receive to themselves damnation.*

Which words were spoken in the dayes of *NERO*, who besides that he was an *Heathen*, was a *Persecutor* and a *Tyrant*, and the most infamous instance in Nature; and yet this *Monster* is not excepted as to the *Tribute of Obedience*. Whereas had this been said in the dayes of such a Prince as our *CHARLES* the *First*, it might have been supposed that the vertue of the person claimed the reverence and subjection, and not the capacity of the Prince. And that 'twas damnable to resist because he was *Good*, not because he was *Supream*; because he was a *Nursing Father* of the Church, not because the *Ruling Father* of his Country. 'Twas an happy coincidence therefore to secure the *Authority* of the *Magistrate*, which answers the great

test pretensions of Rebellion. If Religion be pretended, an *Heathen* must not be resisted. If Tyranny, 'tis damnation to oppose a Nero. They that resist shall receive --- *ἀπό τοῦ Θεοῦ*, the wrath and judgment of God, which implies the guilt, and expresseth the danger.

Now to resist the Authority Providence hath set over us, is so sinful, and so dangerous, principally upon this three-fold account. RESISTANCE,

- 1 Affronts the Authority of God.
- 2 'Tis contrary to the Spirit of Religion. And
- 3 Destructive to the Interest of Societies.

The two former express the Guilt, and the latter both the Sin and the Punishment. And of them all in order.

1 Then RESISTANCE is an affront to the authority of God. *Κύριος καὶ θεὸς βασιλεὺς*, the Lord sets up Kings, saith the Father. And *Ἐκ Θεοῦ βασιλεὺς*, Kings are from God, sayes the Heathen. And a greater than both acknowledgeth Pilate's power to be from above.

The Scripture intitles God to all the Royal adjuncts, and both Christian and Heathen Antiquity symbolize in this with the sacred Oracles; which hath been largely proved by an excellent Prelate, as I instance in some of his Particulars.

1 The Kings person is said to be God's; Great deliverance giveth He to His King, 2 Sam.xxii.51. and

and He shall give strength unto His King, 1 Sam. ii. 10. Yea, I have said ye are Gods, saith the Text; and consonantly Plato calls the King, ὁ Θεὸς ἐξ ἀνθρώπων, a kind of God among men. And as the name of God is called upon his person, so also is it (2) upon his Throne. Then Solomon sate upon the Throne of the Lord as King, instead of DAVID his Father, 1 Chron. xxix. 23. And saith the Queen of Sheba, Blessed be the Lord thy God which delighteth in thee, to set thee on His Throne, 2 Chron ix. 8. To a like sense also is that of Nestor to Agamemnon in Homer;

Λαὼν ἐστὶ ἀναξ καὶ τοὶ Ζεὺς ἐξουσίησι

Ζῆνι περ τ' ἠδὲ Δέμωσι ———

Jove lent thee thy Scepter and Jurisdiction. (3) The Kings Titles also relate him to God, viz. those of Gods Anointed, and his Servant: The former given even to Saul, 1 Sam xii. 3. and Cyrus, Isa. xlv. 1. and the later to Nebuchadnezzar, Jer. xxv. 9. The same also Athanasius gives to Constantius the great Favourer of the Arrians. (4) The Kings power likewise is from God; There is no power but of God, and the powers that are, are ordained of God, saith the Apostle. And the Pythagorean, Δέδωκεν ὁ Θεὸς αὐτῷ τὴν ἀρχήν. God hath given him Dominion. Upon which account also Themistius, Ἐκ τῆς ἐξουσίας βασιλευσάτος κατέπεμψε τὸ Θεός. God sent Regal Power from Heaven. And that a Kingdom

dom is Θεὸν ἀγαθόν, a Divine Good, is the assertion of Plato, and confession of Cyrus: *All the Kingdoms of the Earth hath the Lord of Heaven given me*, 2 Chron. xxxvi. Yea, and Tiberius acknowledgeth, *Εκ Θεοῦ βασιλεία ἡμεῶν*, our Kingdom is from God. And Daniel minds Nebuchadnezzar, *The God of Heaven hath given thee a Kingdom, Power, and Strength, and Glory*, Dan. ii. 27. And Athanasius in his Prayer for Constantius, *Σὺ τῷ βασιλεῖα ταύτῃ τοῦ θεοῦ δέδωκται Κωνσταντῖου δούλου*, Thou hast given this Kingdom to Constantius thy servant.

These, I think, are testimonies enough to prove that Kings wear Gods Image and Authority. And therefore Menander calls the King, *Εἰκὼν Θεοῦ ἐμφυλῆς*, God's living Image; and the Pythagorean, *Βασιλεὺς, Θεὸς ἐν ἀνθρώποις παρῑχμάνται*. The King is the Figure of God among Men. But besides all this, there is evidence enough in the nature of the thing to prove, that Kings have their Power and Authority from God, and are no Substitutes of the People: which I thus inferr.

God made the World, and consequently the World is *his*, and *his* alone is the Right to Govern it. But *he* being of such immense perfections, that our Frailty cannot bear his immediate converses: 'tis necessary that *he* rule us by men like our selves, and put the Sword into the hands of Creatures of our own make. This he doth, and hence it follows,

lows, that they that Rule are Gods Substitutes, and no Creatures of the People : For the People have no power to Govern themselves, and consequently cannot devolve any upon another.

Upon the whole then I conclude, that the same Commands and Authority that oblige us to obey God, bind us to revere those that so signally wear his Image : and he that disobeyes the Vice-Roy, affronts the Sovereign. *He that resists, resists the Ordinance of God, saith the Apostle, and who can lift up himself against the Lords Anointed and be guiltless?* saith David in the case of Saul.

And thus I have dispatched the first, viz. Resistance affronts the authority of God, with which Kings are invested; as I think I have made evident from testimony, and the nature of the thing.

Secondly, Then RESISTANCE is opposite to the Spirit of RELIGION. Religion is of a calm and pacifick temper, like that of its Author, whose voice was not heard in the street. It subdues our passions, and governs our appetites; it destroyes our pride and sordid selfishness; it allays the tempests, and speaks down the storms of our natures; it sweetens our Humours, and pollieth the roughness of our tempers; it makes men gentle and peaceable, meek and compliant. This was the spirit of the great exemplar of our Religion; this was the

A Fast Sermon

the genius of his *Doctrine* and his *Practice*.

He commands the payment of all Duties to *Cæsar*, He acknowledgeth *Pilates Power* to be from above; He commands his *Disciples* to pray for their *Persecutors*; He permits them to *flie*, not to *oppose*. He rebukes *Peters violence* to the High Priests servant; and the *revenge* of the *Disciples*, when they called for *Fire* from *Heaven*.

He paid *Tribute*, submitted to the *Laws* of the *Sanhedrim*, and to that *unjust sentence* against his *life*.

This was his temper: and the Apostles who lived among *his enemies* and *theirs*, and met with severity enough to have *soured* their *Spirits*, and *exasperated* their *Pens* to contrary resolutions and instructions. Yet as true Followers of their dear Lord, they faithfully transmit to us what they had learnt from him, *viz. That we should obey those that have the rule over us; submit to every ordinance of man; pray for Kings and all in authority; submit to Principalities and Powers, and to obey Magistrates.*

And those *Noble Spirits* of the first Ages after, who began to be *Martyrs* as soon as to be *Christians*; who lived in the *Fire*, and went to *Heaven* wrapt in those *Flames* that had less *ardor* than their love. *These*, I say, amidst the greatest and fiercest *Fires* that *Cruelty* and *Barbarism* had kindled,

dled, paid the Tribute of a *peaceable* and *quiet* subjection to their *Murderers*, and made unforced acknowledgments of the right they had to their obedience. Nor do we ever read of any attempts they made to free themselves by *resistance*, though (as *Tertullian* saith) they were in powerful numbers mingled in their *Villages*, and in their *Cities*; yea, in their *Castles*, and in their *Armies*. Yea, there is an illustrious instance of *passive obedience* in the *Thebean Legion*, whose *tenth* man being executed for not offering Sacrifice to *Idols*, they quietly submitted to the cruelty. And a second *Decimation* being commanded by *Maximinian*, the Author of the *first*, one of their great Commanders, an excellent Christian, perswades them to suffer it with the same patience: because it was not with their *Swords* they could make their way to the Kingdom of Heaven, but by another kind of *Warfare*.

And now if after all this, and infinitely more that might be said on the subject, to pretend *Religion*, and plead *Scripture* for *Rebellion*, is *impudent* and *shameful*, an *affront* to Religion, and a *Lie* in the face of Conscience. And those that cannot discern those *great lines* of their *Duty* which are set upon the High places, and shone upon with a full beam; and yet can find *sin* in little *harmless circumstances*, which nothing hath for-

C bidden

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bidden, but the coyness and perverseness of their own humour; are like him that could see the *Starrs* at Noon, but could not see the *Sun*; and could spy the *shadows* made by the *Mountains* in the *Moon*, but could not discern the greater *spots* upon its *visible surface*. And for men to strain at the decency of an *Habit*, or the usage of a *Ceremony*, when they can swallow *Rebellion* and *Sacrilege* without chewing; is to be like him who durst not eat an *Egg* on *Saturday*, but made nothing to kill a *Man*. Doubtless had the Scripture said by a thousand part so much for the *Jus Divinum* of *Presbytery*, as it hath for obedience to *Authority*; had there been one plain word against *Conformity*, as there are many against *Rebellion*; that would have been worn bare upon the tongue, and have filled the World with endless importunities.

But the Injunctions and Commands of *Obedience* are against our *humours* and *opinions*, against the *darlings* of our *phanfies*, and the *interest* of our *Party*: and therefore here we must shuffle and evade, cogg and interpret by *Analogies* of our own making, by the *Rules* of our *Sect*, and the *Authority* we worship, by *Necessity* and *Providence*, and any thing that will colour *Sin*, and cozen *Conscience*, that will turn Religion into the *Current* of our *appetites*, and make *Scripture* speak the language of our *humours*.

Thus

on the Kings Martyrdom.

II

Thus Religion and divine Authority shall be revered, and pleaded when they agree with mens own measures, and send any light or advantage to the *Favourites* of their *affections*: But when they cross their *Models*, oppose the people of their *imaginations*, and call them upon *duties* that are *displeasing*; the case is altered, the great motives of persuasion have lost their power and influence, and Religion can do nothing with them.

Thus briefly of the two first Heads, viz. Resistance (1) *affronts the Authority of God*, and (2) is *opposite to the Spirit of Religion*. From which I come to the third, which makes resistance both a great sin, and a great punishment, viz.

(3) It is ruinous to the INTEREST of SOCIETIES. This I must more largely prosecute, because it will lead us into the sad occasion of our present meeting. Man is a Creature made for Society; and what is against the interest of Societies, is destructive to Humane Nature. And if the greatness of a sin, and a mischief be to be measured by its reference to the Publick, for ought I know, Rebellion will be the next sin to that which is unpardonable, in the degree of guilt, as well as it is near it in the penalty threatned.

Now there are two great interests of Societies, viz. GOVERNMENT and RELIGION,

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to both which *Resistance* both in *doctrine* and *practice*, is *fatal*.

To begin with *Government* in order.

(1) Then both *doctrine* and *practice* of *resistance* is *destructive* to *Government*. For if *Subjects* may *resist* the *Powers* over them, no *Government* in the *World* can stand longer, then till the next opportunity to overthrow it. Every man will *resist* what he doth not *like*, and endeavour to pluck down what comports not with his humor. Thus every *fit* of *discontent* will stir up the various and inconstant *People* to seek an *alteration*. And there was never any *Government* so exactly framed in the *World*, but in the *menage*, and *administration* of it, many things would *displease*. Now the generality of men are lead by their *present senses*; and if they feel themselves pained by any thing (and it may be too, the *Grief* is but in their *Imagination*) they are for *present deliverance* from that *Evil* by any *means*; never considering whether the *way* of *Cure* draws not greater *Evils* after it than the *distemper*: and so upon every *discontent* the people are *inflamed*, and upon every *occasion*, *rebel*. And thus is a *Kingdom* laid open to inevitable *devastation* and *ruine*: and by a *dear* experience we have learnt, that 'tis better to endure any *inconveniencies* in a *settled* *Government*, than to endeavour *violent alterations*. When the *Sword* is
drawn,

drawn, no man knows where, and when it will be sheathed. When the Stone is out of a mans hand, he cannot direct it as he pleaseth. Men with Swords by their sides, will do what likes themselves, and not what is enjoyned them by those that imploy them.

Or, could we suppose what our own unhappy experience hath confuted, that Armies would be obedient; yet the Murders and Rapes, the Spoils and devastations, which are the natural issues of a Civil War, are worse than any inconveniencies in any Government possible. And though, as my Lord Bacon notes, Foreign War is like the heat of exercise, good and healthful for the Body; yet Civil War is like the heat of a Fever, ruinous and destructive.

Besides, those that resist, either overcome the supream Power, or are conquered by it. If the former, their Instruments in all likelyhood conquer them, as well as those they served them against: and so from the just authority of their lawful Rulers, they fall under the insolence of their licentious Vassals. Or suppose they get the Government to themselves, all the evils will follow, which usually do upon Competitions and variety of Claims, which will breed everlasting disturbance, and eternal fears. Such evils will follow if the resisters prevail: and if they chance to be suppressed and overcome by the Powers

Powers they oppose, they can expect nothing less than to be *crusht* and *ruined*. So that those that *resist*, whether they *conquer*, or are *overcome*, draw inevitable ruine upon themselves, and probably on the common Body. For *Laws* and *Government* are the great *Charter* of our *Lives* and *Liberties*, our *Properties*, and our *All*; and as the Father, Καὶ ἀνέλας τὸς ἀρχαῖς πάντα ἐξήτε *Murders*, *rapes*, *violence*, and all kind of mischief invade the World with *Anarchy* and *Disorder*.

And how far all this hath been verified in our Borders: a little recollection will inform us. For,

WHEN fair Weather and a warm Sun, the indulgence of Heaven, and a long tranquility, had made us *fat* and *frolick*, *rich* and *full*, our prosperity made us *wanton*, and our riches *insolent*. We began to *murmur* we knew not why; and to complain, because we had *nothing* to complain of. Discontents grew upon the stock of our ill Nature, and the perversness of our humours; and every little occasion was Fuel to the Fire that was kindling in the distempered Body. We began to invade the Government with *malicious whispers*, and *private Preachments*, with *Libels* and *Declamations*, with *Insolencies* and *Tumults*. And when *Sedition* had

had encouraged it self by *Noise and Numbers*, by *Popular zeal* and *talk of Reformation*, it flew into the highest *irreverencies* towards the *King*, and the most violent proceedings against his *Ministers*, that the nearest *Trees* being removed, they might have a full *stroke* at the *Cedar*. Nor did things stop here.

The *Sparks* grew into mighty *Flames*, and those *Vapours* into *Thunder* and *Tempests*. The *whispers* of the *Corner* past into the *noise* of a *Camp*; and the *murmurs* of the *Street* into the *sound* of the *Trumpet*. The *Cloud* like an *band*, became a *Magazine* of *Storms*, and our *New lights* set us all on *Fire*. The *Pulpit* sounded as much *Warr* as the *Drum*; and the *Treacher* spit as much *flame* as the *Cannon*. *Curse ye Meroz* was the *Text*, and *Bloud* and *Plunder* the *Comment* and the *Use*.

Thus began our happy *Reformation*. From *Law* to *Licentiousness*, from *Religion* to *Phrensie*, from an happy *Government* to a wretched *Hurry* and *Confusion*: and the *progress* and the *end* were suitable to those *hopeful beginnings*.

God was worshipped with the *Devils Sacrifices*, *humane bloud* and *slaughter*: and glorified by being affronted in his *Authority* and his *Laws*. The *King* was honoured by the *persecution* of his *Person*, and *murder* of his *Friends*; *submisly addrest* by the *civilities* of a *Rabble*, and *petitioned* in the *humble form*
of

of Drums and Granadoes. Welcomed at his Cities by the shutting of their Gates, and entertained in the Country with the glittering of Swords, and the noise of War. Fought against for his defence, and his life fought, for the preservation of the King.

Thus happy were our Reformers in twisting Contradictions, and they would be so indeed, could they reconcile one more, viz. That they are the good People and sure Heirs of Heaven, because the Apostle saith, They that resist shall receive to themselves damnation.

But we are not yet at the end of the line, the most fatal part of the Story is to come.

Therefore, after ten thousand *butcheries* and *devastations*, *miseries* and *disorders*, which cannot be described, but they will in part be felt; *prosperous wickedness* finally prevailed, the friends of *Loyalty* and *Justice* were scattered and destroyed. *Majesty* is made a prey to the sons of a *Dunghil*; and *afflicted innocence* falls into the hands of the *Hunters*. And after *He* had been *infamously* sold like a *Slave*, and *imprisoned* like a vile *Malefactor*: after *He* had been *ravisht* from his Friends, *blasphemed* in his name, and *robbed* of the *ensigns* of his *dignity*: after *He* had been *tost* up and down from one place to another, according as the designs and insolencies of his cruel *Jaylors* should call him: after *He* had been *mocked* by *Conditions*
of

of Peace, and terms of *Accommodation*, that were never meant: after *He* had made *concessions* to all their Demands, and for the sake of the Peace and Settlement of his Kingdoms, had granted things that Subjects had never the insolence to ask. I say after these and a thousand instances of barbarism and indignity more, that his cruel Persecutors might transcend all examples of wickednesse; that Generations to come might honour them, as they do that HIGH COURT OF JUSTICE, whereof PONTIUS PILATE WAS PRESIDENT, and that they might deserve a deeper damnation than that threatned by the Apostle to bare Resisters. They summon their SOVERAIGN to their Bar, and trie Him by a company of Petty-fellows, that called themselves by a great Name: They buffet him with their insolent Taunts, and bait him with the mercenary noise of JUSTICE, JUSTICE, like CRUCIFIE him, CRUCIFIE him. They upbraid him with their own faults, and charge him with the guilt of that blood which themselves had spilt; that they might add the guilt of his, to all the rest; which BLACK TREASON, not to be thought on without horreur, nor named without a tear, this Day they accomplisht, beyond any president of former times, and perhaps the belief of the future; contrary to their Allegiance, and their

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Covenant, to their duty to God, and their professions to the People, to the obligation of all Laws and Common Right.

Therefore let this Day be darknesse, let the covering of the blackest Grief be upon it; because this Day fell a Prince, one of the best, the wisest, and most generous, and the most gracious that ever swayed these Scepters. He fell, and fell by violence, and the violent hands of his own, who ought to have sacrificed their lives to the preservation of His. He fel to the dishonour of God, to the grief of good Men; to the scandal of Religion, to the shame of Protestantism, to the overthrow of Government, and ruine of the Nation. This is a Lamentation, and to all Generations it shall be for a LAMENTATION.

But Oh Heavens! oh Providence! must Vertue be dethroned, and Villany be crowned! must Victory and Success wait upon Treasons and Paracides, while infamy and losse dogg Innocence to the Grave! Must the most righteous of Princes be the most miserable of Men; and Religion and a good Cause be the onely way to be unfortunate and undone! Will the Searcher of hearts abet hypocrites; and Providence lend it self for an argument to legitimate Rebellion! Shall the Pharisee pray, and prosper, and the righteous cry, and be forsaken! Shall Treason carry Religion in Triumph upon its gilded Banners; and shall

shall the *wicked* lift up their *hands* in an *appeal* to *Heaven*, and bring them *down* to the *destruction* of the *Just*! Shall *Villany* raise its head to the *Clouds*, and meet no *Thunderbolts* there; while the *Devotions* of the *Innocent* return upon him in *storms* and *flames*!

Thus *Sense* and *Nature* would complain on this occasion. But *Providence* is *just*, though we are *blind*. *Prosperous Villany* crows and triumphs for a moment, but is covered with *shame*, and eternal *darkness* in the issue. The *end* of things will disentangle *Providence*, and rectifie all disorders. Then shall we see that *afflicted Vertue* shoots up on the *other side* the *Grave*, and sends its *branches* into a *flowring Paradise*, where they shall be *green* and *verdant* in an eternal *Spring*, while every *Tree* that *Vertue* hath not *planted* shall be *rooted up* and *wither* in a moment.

This briefly I thought fit to suggest as an *Apology* for *Providence*; lest the *successes* of the *wicked*, and *misfortunes* of the *Just*, in instances so great and *so near*, might tempt any to think, that there is no *G O D* that judgeth in the *Earth*.

And thus I am arrived at the *first period* of the *miseries* that we brought upon our selves by *Resistance*, which concludes in the *ruine* and *dissolution* of *Government*, and this runs into all the *mis-*

A Fast Sermon

chiefs to which humane Nature is obnoxious. For Government is the great interest of mankind; that which bounds our passions, and secures our rights; prevents confusion, and that deluge of Debauches that Anarchy lets in upon the World. And how far we felt this also in the consequent Calamities, would be considered.

When the Nation then had lost its Head, and its Glory, 'twas turned with its Heels upwards, and governed by a Thing as infamous in its Quality, as its Name. The Dreggs of the Populace, the Creatures of a Sectarian Army, the worst part of a Body, that was bad enough in its best; these were our Senators, and our Patriots, the preservers of our Peace, and the Keepers of our Liberties: and keep them they did, but not for us, but from us. And was not this a Liberty worth the Bloud and Treasure that was spent to purchase it.

O the blessed Reformation that filled our Pulpits, and emptied our Purses; that quickned our endeavours, and inspired our zeal; and that was so glorious in our mouths, and so pleasant in our hopes. Were not all miscarriages of Government well mended, when Government was thrown up by the roots, and was not the disease well cured, when the Body was destroyed? Were we not well freed from evil Counsellours, when we made Kings of the worst we

we had. And was not Tyranny well extirpated, when we were under an Army of Tyrants.

But the glorious things are to come, and we must be cast into *New Models*. And when the *Birds of Prey* have divided the *Spoil*, and satisfied the *cravings* of their *appetites* and *ambition*, the *Nation* shall be made *happy* with *New-nothings*, and *golden Mountains*; with *Chimæraes* of *Common-wealths*, and *fine names* for *Slavery*. In the mean while *Loyalty* must be scourged with the *Scorpions* that are due to *Rebellion*. And those that feared the *damnation* of the *Apostle*, shall be sure to incur the *damnation* of the *Reformers*; and they that would not hazard their *Souls*, must compound for their *Estates*.

But when the *JUNCTO* had run to the length of their *Line*; that is, as far as their *MASTER* would permit them; when they were as *odious* as they *deserved*, and *his designs* as *ripe* as he could *wish*; then up steps the single *TYRANT*, kicks them out of their *Seats*, and *BEELZEBUB* dispossesseth the *LEGION*. He engrosseth the *prey* to himself, and assumes the *sole priviledge* of compleating our *miseries*. He made himself after the *Image* of a *King*, and invested his *Sword* with the *authority* of *Law*. He ruled us with the *Rod* of *Iron* we *deserved*, and made us feel a difference between the *silken Reins* of a
lawful

lawful Authority, and the heavy yoke of an insolent Usurpation.

And when Providence had freed us from this Plague, and called him to account for his Villanies, we fell back into our old disorders; wee reeled to and fro, and staggered like a Drunken man, and were at our wits end. We knew not this week, who would be our Lords the next; nor did our Lords themselves know to day, by what Laws they would Rule to morrow. Confusion was in their Councils, as well as Tyranny in their Actions; and there was but one thing they seemed to be agreed upon, which was to *enslave* the Nation. And if we would not believe that this was Liberty, we must be *knockt* in the head with our chains; if the Sheep would not take the Wolves for their Guardians, 'twas fault enough, and good reason why they should be devoured. And were not things come at length to a pretty pass, when men in Buff durst proclaim themselves the onely Legal Authority of the Nation, when our Armed Masters murdered men in the Streets, and threatned the antient Metropolis of the Nation, with Gunpowder and Granadoes. Fire and Sword must be our portion, if we would not be in love with infamous Usurpers, and a worse Powder-plot than Faux's was acting in the face of the Sun. The strength, the riches, the beauty, yea, the almost All of the Nation was

was designed a *Sacrifice* to the *rage* and *revenge* of our *Oppressors* ; and *Plunder* and *Massacres* were almost the *least evils* we *feared*.

Thus were we *toft* up and down from one *wave* to another, and made the sport of the *proud* and *insulting billows*, till Almighty Goodness settled us again upon our *old basis*, and by a *Miracle* of *Providence* restored us our *PRINCE* and our *Government* which our *sins* had deprived us of, to *re-establish* us upon the *sure Foundations* of *Righteousness* and *Peace*.

These are some *sprinklings* of that *deluge* of *Woe* that we brought upon our selves by *resistance*, which I have briefly described to this purpose, that the remembrance of these miseries, may beget a sense of our *sins*, and the truth of the *particular Proposition* I have been discoursing under this Head, *viz. That Resistance is fatal to Government.*

And though *Government* may be fixt again upon its *Foundations*, and *Laws* turned into their *antient Channel*, after the *violence* they have suffered; yet they lose much of their *reverence* and *strength* by such *dissettlements*. And the *People* that have *rebelled once*, and *successfully*, will be ready to do so often. As *water* that hath been *boyled*, will *boyl* again the sooner.

And thus we see how ruinous *resistance* is to
Govern.

Government, and how destructive to that *first* great Interest of Societies, as it is also.

(2) **T**O RELIGION, which is the other. That *Rebellion* is contrary to the *Spirit* of Religion, we have seen; and consequently, that 'tis *destructive* of its *Being*, will not need much proof, since contraries destroy one another. *Rebellion* layes the *Reins* on mens necks, and takes off the *restraints* of their *appetites*; it opens the *flood-gates* of *Impiety*, and lets loose the *brats* of *extravagant Imagination*. It destroys the *reverence* of all things *sacred*, and drives *Vertue* to *Corners*. It gathers mens *lusts* into a *common storm*, and fills all things with *Chaos* and *confusion*. Religion cannot be heard in the *noise* of *battail*, but is trampled under-foot in the *hurry* and the *tumult*. *Faith* and *love*, *humility* and *meekness*, *purity* and *patience* are over-cast and silenced by *Atheism* and *cruelty*, *pride* and *barbarism*, *lust* and *revenge*. Thus *Rebellion* by breaking up the *foundations* of the *Earth*, lets in an *Hell* upon us, and brings a kind of present *damnation* upon the *World*. And that this is another fatal mischief of *Resistance*, we have felt also by an *experience* that will keep it in our memories. And what execution it hath done upon *Religion* must be considered next.

But

But now this is a *tender thing*, and I am willing to keep my self within bounds that are *charitable* and *sober*; and therefore must *premise* to what I have to say about it; that I charge not the whole *Body* of the People of the late Times, with the guilt of all the *Follies* and corruptions I describe. Nor do I *believe*, or *say*, that the whole *Mass* of their *Religion* was so *monstrously* vitiated and *depraved*. I profess *Universal Charity*, and have perhaps, more for the worst of them, than they generally will own for any that are not of their own *party* or *opinion*. And therefore at present I shall say no more, than what the sober and intelligent among themselves will acknowledge to be justly chargeable upon some or other of the *Seets* bred by our *late Disorders*; and this will be enough for my purpose, which is only to prove by *near* and *deplorable instances*, that *resistance* brings *mischiefs* upon *Religion*; and not to expose to *hatred* or *contempt* the persons of any that are *serious* in the way of their *profession*, though I judge it never so *obnoxious* and *mistaken*. And having said this out of a *tender charity*, that none may be wronged by *misinterpretation*, nor any *offended* that are not concerned; I come with freedom to describe some of the *injuries* our *unhappy resistance* hath done *Religion*, notwithstanding that both *Arms* and *Tongues* so highly pretended its defence.

And indeed men fought for Religion till they had destroyed it; and disputed about it, till they had lost it. Multiplicity of Opinion had quite confounded the simplicity of Life and Faith; and 'twas most peoples business to chatter like Pyes, rather than to live like Christians, or like Men. And if Religion had been computed by mens talk, and dispute about it, those later dayes of the declining World had been its best; and this in its growth and wayes of highest improvement, when all things else were verging to their fatal Cell and Period. But alas, the Tongue was the most, if not the onely religious Member. And many of the Pretenders, like the *Ægyptian Temples*, were fair without, but Beasts and Serpents, and Crocodiles within. Or like the Bird of Paradise, they had Wings to flye in the Clouds of Imagination, but no Feet to walk on the Ground of a vertuous practice. Yea, some had found the way to swim to Heaven in the Current of their appetites, and to reconcile Covetousness, Rapine, Cruelty, and Spiritual Pride, with the glorious names of the Elect, the People of God, the Church of Christ, and the good Party. Religion with Rebellion, and Sacriledge with Saintship. These had learnt to be godly without goodness, and Christians without Christianity.

These were lovers of God, that were haters of their Brother: haters of open Prophaness, but not of

of spiritual wickedness. Very godly though cruel, and unjust. True penitents, though they returned to their sins, as soon as they had complained and wept. Their hearts were good, though their actions were dishonest; and they had the root of the matter in them, though that root were a dry stump, and had no branches. They were regenerated, but not reformed; converted, but not a jot the better. Devout Worshippers, but bad Neighbours. Lovers of God, but no haters of Covetousness. Had power in Heaven, but none over themselves. They were Gods Servants, though they obeyed their appetites: and his children, though no better than those, that they accounted of their Father the Devil. Thus had men got the knack to be religious without religion, and were in the way to be saved, without salvation.

This was one of the grossest abuses of Religion that our Disorders brought upon us, whereby it was taken from its foundation of Vertue and Holy living, and placed in emotions, raptures, and swelling words of vanity.

And when these had kindled the imagination, and sent the phansie into the Clouds to flutter there in mystical non-sense: and when it was mounted on the Wings of the Wind, and got into the Revelations to loosen the seals, pour out the vials, and phantastically to interpret the fates of Kingdoms; when it

flew into the *Tongue* in an extravagant ramble, and abused the Name and Word of God, mingling it with *canting, unintelligible babble*. I say, when the diseased and disturbed *phansie* thus variously displayed it self, many made themselves believe that they were acted by the Spirit, and that those wild agitations of sick *Imagination*, were divine motions. And when this fire was descended from the *phansie* to the affections, and these being exceedingly moved by those vain and proud conceits, caused tremblings and fomings, convulsions and extasies in the body, (all which are but natural diseases, if not worse; and just like those odd exstatical motions of the Devils Priests when they come foming from his Altars) these, I say, the wild phantasticks had learnt to ascribe to the blessed and adorable Spirit. And when their *phansies* being full of turgid notions, and their bodies in an extasie, they dream'd of strange sights, voices, and wonderful discoveries, which were nothing but the unquiet agitations of their own disordered brains. These also were taken for divine Revelations, and the effects of the Spirit of God, shewing it self miraculously in them.

Briefly then, and in sum; Every humour and phantastick unaccountable motion, was by some represented as the work of that Spirit, to which they are most opposite. Thus when warm and brisk
san-

sanguine presented a cheerful Scene, and filled the imagination with pleasant Dreams; these were divine Illapses, the Joys and Incomes of the Holy Ghost. When heated Melancholy had kindled the busie and active phansie, the Enthusiast talks of Illuminations, New Lights, Revelations, and many wonderful fine things, which were ascribed to the same Spirit. And when Phlegm prevailed, and had quencht the phantastick Fire, rendring the Mad man more dull and unactive; then the Spirit was withdrawn, and the man under spiritual darknesse and desertion. And when again Choler was boyled up into rage and fury against every thing that was not of the fond Cut and Measure; this also was presumed to be an Holy Fervour kindled by that Spirit, whose real Fruits are gentleness and love.

And now, after that which I have said on this occasion, it may perhaps be necessary to add, that I hope none here will be so uncharitable, or so unjust, as to think that I go about to disparage the Spirit of God and its influence; which, as I ought, I adore and reverence: and because I do so, I think it fit to represent, and shame the blasphemous abuses of it, which would expose the most Divine things to scorn, and make them ridiculous. And that the Holy Spirit hath been thus traduced and injured, and is still by great numbers among us, 'twould be shameful not to acknowledge And I add, that

that my zeal and reverence for the realities, make me thus sharp and severe to the Counterfeits. Nor do I think that folly and phantastry is to be spared, because they wear the stollen Livery of things venerable and sacred.

Therefore to go on, this was a kind of Religion that the corruption of it bred among us. A Religion conceived in the Imagination and begot by Pride and Self-Love, which gilded the Professors of it with all the glorious names and privileges of the Gospel. And when they had encircled their Heads with their own phantastick rayes, and swoln their Imaginations into a Tympany of ridiculous greatness, they scornfully contemned all but their Darling-selves, under the notion of the Formal, the Moral, and the Wicked: and proudly pitied the poor and carnal World, that is, all that were not of their conceited pitch and elevation. And having thus dignified themselves, and debased others: they herded together, drew the Church into their little Corners, and withdrew from the communion of others, who had less conceit, though more Christianity. They bid us stand off, lest we should have polluted them by our unhallowed approaches; and having made us as the Heathen and the Publican, they cried, Come out from among them. The true Church, soundness of Judgment, purity of Doctrine and of Worship (if men would believe them) was con-

confined to their gang, just as they were to the Corners of *Africa* of old, when their Friends the *Donatists* were there. Thus did they swell and swagger in their *Imaginations*, till some other Sect, as well conceited as themselves, endeavoured to take their *Plumes* from them, and to appropriate those glorious *prerogatives* to their own party. And then they bussed and contended, *Here, the Church*, cried one; nay, but 'tis *here*, cried another; till a third gave the *Lye* to them both: and then the Scuffle grows warm of *Pride* against *Hypocrisie*; the *Self-conceit* of one Sect, against the *Pride* of another, and all against *Sobriety* and *Truth*.

This among some was the power of *Godliness*, this the *spirituality* of *Religion*, under pretence of which, all reverence to things sacred was destroyed. For when this *Spirit* had got into the *Pulpit*, and set up the Cry of the *Purity* and *Spirituality* of *Worship*, it never left canting on the Subject, till mens *Tongues* and *Minds* were fired against every matter of *decency* and *order*, as *formal* and *Antichristian*. And so far had it prevailed, as to drive those of *warm* affections and *weak* heads, from all due *external Reverence* to *God* and *Holy* things. And these well meaning people being frightened with the terrible noise of *Popery*, *Superstition*, and *Antichristianism*, (things they had learnt to hate, but not to understand) boggled and flew off from every

ry thing their *furious* Guides had marked with these *abhorred Characters*, though it were never so *innocent* and *becoming*. And thus a *rude* and *slovenly* Religion had made its way into the World, and such a *sordid* carelessness in matters of *divine* Worship, that should a Stranger have come into the *Assemblies* that were acted by this Spirit, he would not have imagined what they had been doing: and that they were about *Holy Offices*, would perhaps have been one of the last things in his *Conjecture*. Thus *bold* and *sawcy* talk had crept into mens Prayers, under pretence of *Holy Familiarity* with God, nauseous impertinent *Gibberish*, under the notion of *Praying* by the Spirit, and all kind of *irreverences* in *external* demeanor, under the shelter of a pretended *spiritual* Worship.

Thus had men *subtilized* Religion, till they had destroyed it, made it first *invisible*, and then *Nothing*.

AND now to gather up all, Religion being thus *multiplied*, *corrupted* and *debaucht*, being made the *Game* of the Tongue, and the *Frolick* of *Imagination*; *phantastick* in its principles, *sordid* in its practices, separated from the foundation of a *virtuous* life, and made to serve the ends of *Pride* and *Avarice*; what was like to follow, according to the nature and order of things, but *Atheism* and

contempt of all Religion? And when one sayes, *here's Religion*, and another sayes, *there's Religion*; a third will contemptingly ask, *where's Religion*, and *what's Religion*? When the *Heathen Deities* were so multiplied, that every thing was made a God; *Protagoras*, *Diagoras*, and others, first began to question, and next to affirm that there was NONE. Religions have been multiplied in our dayes, as much as Gods in theirs; and we have seen much of the same fatal event and issue. They made their Gods contemptible and vile, by deifying things that were so, and we had no less detracted from the credit of Religion, by bringing it down to things of the lowest and vilest rank and nature. Our Idolized Opinions were no better than their *Garlick* and *Onyons*. The diseases of the Mind, *Phrensie* and *Enthusiasm*, which our dayes have worshipped, were no better than those of the Body which they adored. And they never raised Altars to worse Vices than REBELLION, FRAUD, and VIOLENCE, which our Age hath hallowed and made sacred. So that notwithstanding all the glorious pretensions of those Times, Religion was, among many, taken off all its Foundations, and the World prepared for Atheism. The Follies and Divisions of one Age, make way for Atheism in the next.

Thus also briefly of the Condition of our RELIGION.

AND thus I have shewn how much **R E-
SISTANCE** of the *Authority* that is over
us, is against our **DUTY** and our **I N T E R E S T**.
The former God hath plainly told us; and the lat-
ter we have sadly felt.

It remains that we humble our selves under
the *sense* of the *publick* guilt, as well as complain of
the *consequent* miseries. That we may not draw
down new judgments, by repeating old provocati-
ons; and adding our particular sins to the common
score. And I think we shall do well to consider,
what we, who abhorre Rebellion, have contributed
to the fatal evils that followed it. We can perhaps
be well enough content that the *visible* actors of
of those mischiefs should be *lasht*, and *exposed*;
and it may be, are well pleased and tickled with
our reprehensions in which we think our selves
not concerned. But if we will be *just*, if we will
have this *Fast* to signifie, we must turn our re-
proofs upon our selves also, and with grief and
shame acknowledge that our sins and Debauches,
our contempt of *God* and scorn of *Religion*, have
helpt towards the plucking down that sad judg-
ment upon the Nation, which we lament this
Day. And it must be confest, that there were
those that fought against the **K I N G**, who yet spent
their *bloud* in his service: and many by their *vices*,
endea-

endeavoured to engage Heaven against that *Cause*, which themselves strove in another way, to less purpose to promote. And therefore we ought not to think; that this *Fast* is appointed to *inveigh* against the *faults* of others, and to make *them* and their *actions* odious; but to humble our selves under the apprehension of our own, and to teach us to shew our love to the *King*, and *readiness* to obey him, by *subjecting* our selves first unto *God*, whose *Vice-gerent* H E is. And we may be assured that they that are not *Loyal* to the U N I V E R S A L L O R D of all the World, can scarce possibly be so to their *particular* S O V E R E I G N. And 'twill need a great deal of Charity to help us to believe, that those that make no scruple to *blaspheme* the *Name* of God, and to break the plainest, most earnest, and most expresse of his *Laws*, will be with-held by considerations of *Duty* or *Conscience* from *rebell*ing against their *King*, or affronting H I S, when there is any powerful interest to oblige them to it. If therefore we would give any evidence of a serious *humiliation* at present, or any security of a future *loyalty*, let us do so by confessing our particular sins, and forsaking them; and then there will be hope that the *Authority* of *God* may oblige us quietly and peaceably to submit to his M I N I S T E R; and in doing so we shall be blest with his *influence*, and deserve his *protection*. And thus

thus demeaning our selves like Professors of the Gospel of Peace, and Subjects of the Prince of Peace, the Peace He left with his Disciples will be with us here, and everlasting Peace will encircle our heads with rays of glory in the Kingdom of Peace. And so the Peace of God which passeth all understanding, keep your hearts and minds in Christ Jesus: To whom with God the Father, and God the Holy Ghost, be ascribed all Glory, Honour, and adoration henceforth and for ever. *Amen and Amen.*

FINIS.

A Captain at sea having with him thirty men & 15 Christians & 15 Jews and in a storm was obliged to cast overboard the Question is

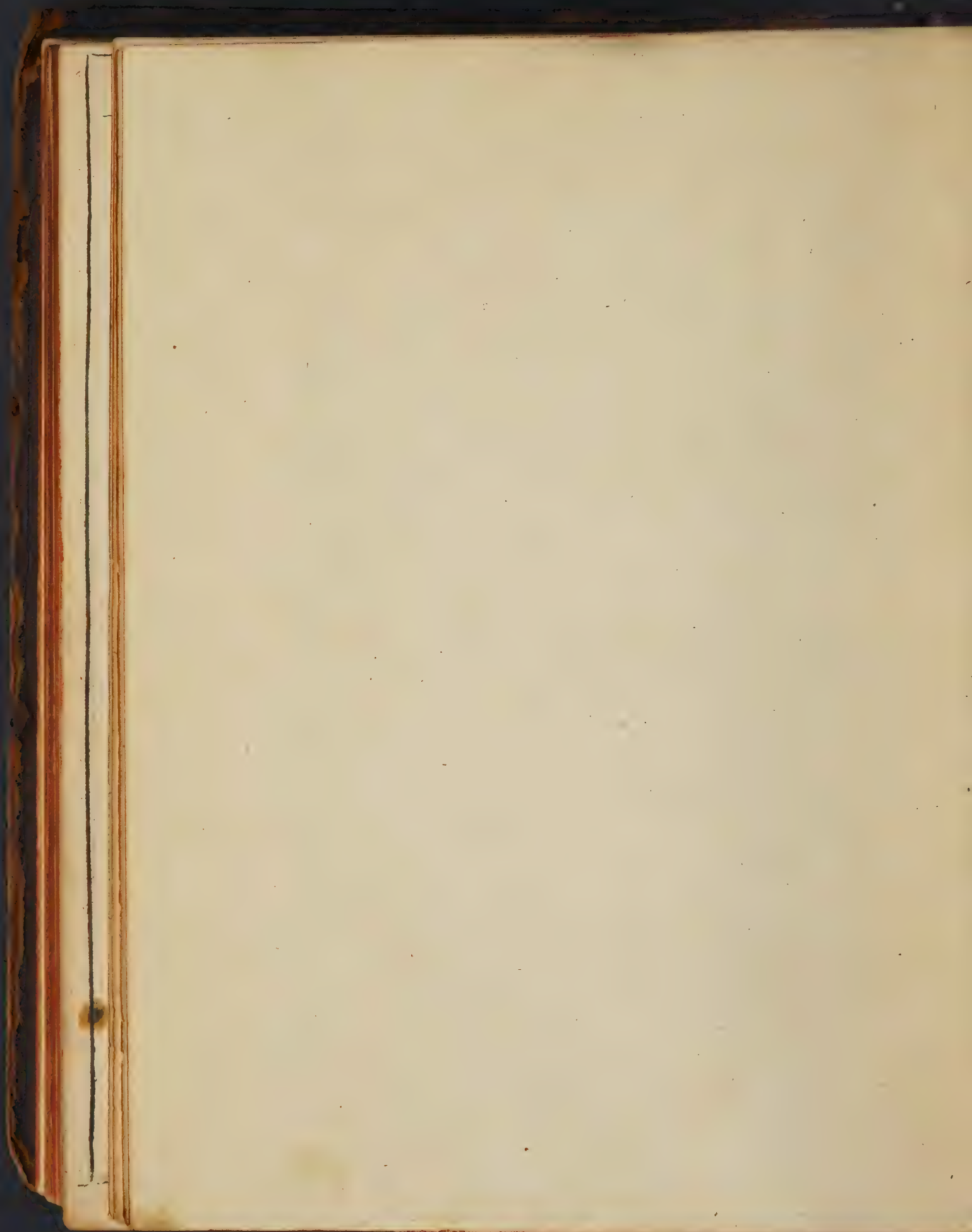
No more than this
to know how they must stand so that all the Jews
must be drowned gall the Christians saved

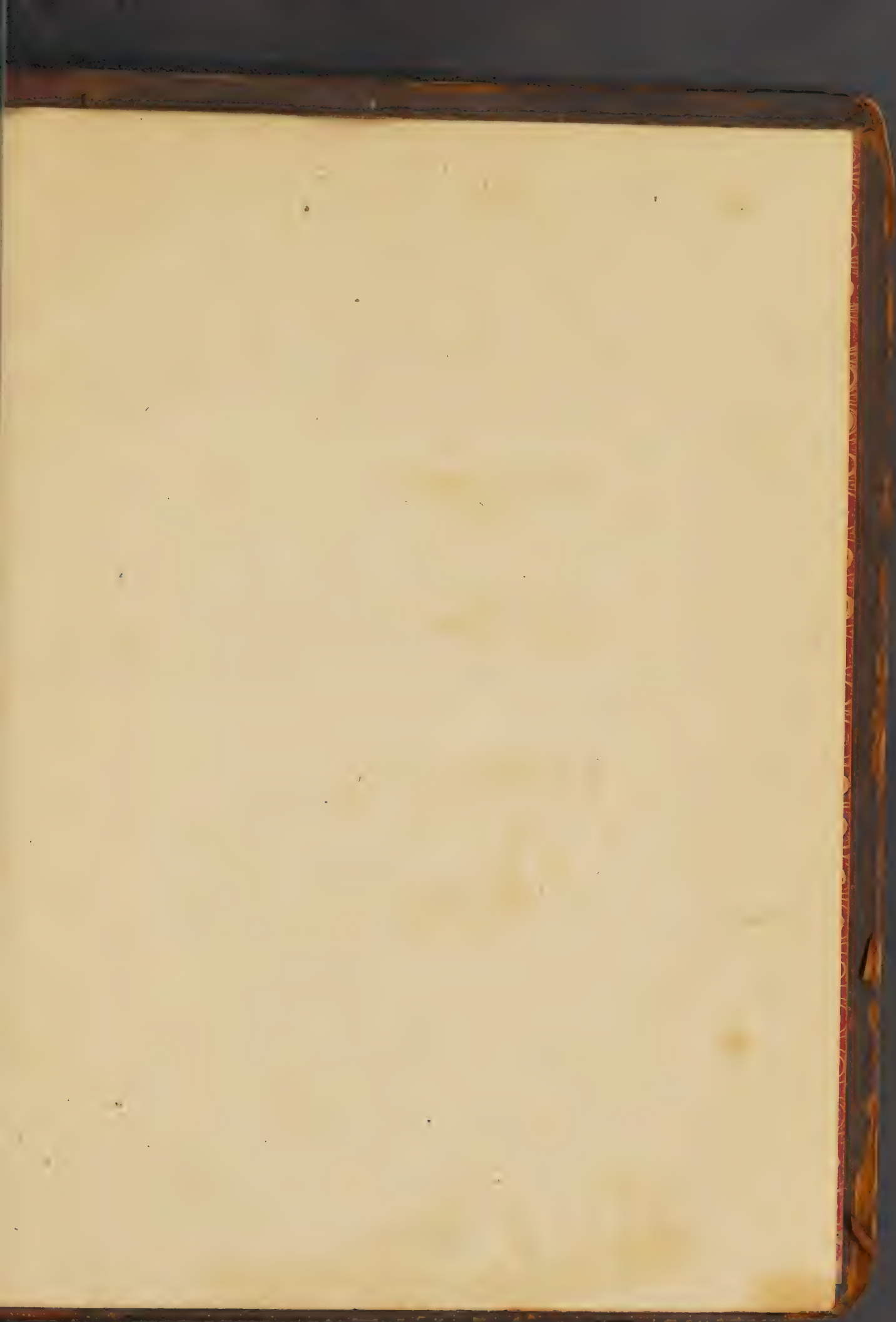
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All neighbors mean Trust





Allen c/cf.

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